

CRITICAL AND EXEGETICAL
COMMENTARY
ON
THE NEW TESTAMENT.

BY
HEINRICH AUGUST WILHELM MEYER, TH.D.,
OBERCONSISTORIALRATH, HANNOVER.

From the German, with the Sanction of the Author.

THE TRANSLATION REVISED AND EDITED BY
WILLIAM P. DICKSON, D.D.,
AND
FREDERICK CROMBIE, D.D.

THE ACTS OF THE APOSTLES.
VOL. II.

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H A N D B O O K

TO

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TRANSLATED FROM THE FOURTH EDITION OF THE GERMAN BY

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THE ACTS OF THE APOSTLES.

CHAPTER XIII.

VER. 1. ἦσαν δέ] So Lachm. Tisch. Born. But Elz. and Scholz add *τινές*, against A B D \aleph , min. vss. Vig. A hasty addition, from the supposition that *all* the teachers and prophets of the church of Antioch could *not* be named. — Ver. 4. οὗτοι] Lachm. Tisch. read αὐτοί, after A B \aleph , min. Vulg. Syr. utr. Ambr. Vig.; Born. has *οἱ* only, after D, Ath. As the reading of C is not clear, the preponderance of witnesses, which alone can here decide, remains in favour of the reading of Lachm. — Ver. 6. ὅλην] is wanting in Elz., but is supported by decisive testimony. How easily would transcribers, to whom the situation of Paphos was not precisely known, find a contradiction in ὅλην and ἄχρι Πάφου! — ἄνδρα τινά] So Lachm. Tisch. Born., after A B C D \aleph , min. Chrys. Theophyl. Lucif. and several vss. After *τινά*, E, 36, Vulg. Sahid. Slav. Lucif. have ἄνδρα. But Elz. and Scholz omit ἄνδρα, which, however, is decisively attested by those witnesses, and was easily passed over as quite superfluous. — Ver. 9. The usual καί before ἀτενίσας is deleted, according to decisive evidence, by Lachm. Tisch. Born. — Ver. 14. τῆς Πισιδίας] Lachm. and Tisch. read τὴν Πισιδίαν, after A B C \aleph . But it lacks any attestation from the vss. and Fathers. Therefore it is the more to be regarded as an old alteration (it was taken as an adjective like Πισιδικός). — Ver. 15. After εἰ Lachm. Born. Tisch. have *τις*, which has preponderant attestation, and from its apparent superfluousness, as well as from its position between two words beginning with E, might very easily be omitted. — Ver. 17. After τούτου Lachm. reads, with Elz., Ἰσραήλ, which also Born. has defended, following A B C D \aleph , vss. Its being self-evident gave occasion to its being passed over, as was in other witnesses τούτου, and in others λαοῦ τούτου. — Ver. 18. ἐτροφοφ.] So (after Mill, Grabe, and others) Griesb. Matthaei, Lachm. Scholz, Tisch., fol-

lowing A C* E, min. vss. But Elz. Tisch. and Born. have *ἐτροποφ.* (*mores eorum sustinuit*, Vulg.). An old insertion of the word which came more readily to hand in writing, and was also regarded as more appropriate. See the exegetical remarks. — Ver. 19. *κατεκληρονόμησεν*] Elz. reads *κατεκληροδότησεν*, against decisive witnesses. An interpretation on account of the active sense. — Ver. 20. *καὶ μετὰ . . . ἔδωκε*] Lachm. reads *ὡς ἔτεσι τετρακοσίοις καὶ πεντήκοντα, καὶ μετὰ ταῦτα ἔδωκεν*, which Griesb. has recommended and Born. adopted, after A B C \aleph , min. Vulg. An alteration, in order to remove somehow the chronological difficulty. — Ver. 23. *ἡγαγε*] Elz. and Born. read *ἡγειρε*, in opposition to A B E G H \aleph , min. and several vss. and Fathers. An interpretation, in accordance with ver. 22. — Ver. 27. *ἀπεστάλη*] Lachm. Tisch. Born. read *ἐξαπεστάλη*, which is so decidedly attested by A B C D \aleph , min. Chrys. that the *Recepta* can only be regarded as having arisen from neglect of the double compound. — Ver. 31. *νῦν*] is wanting in Elz., but is, according to important attestation, to be recognised as genuine, and was omitted because those who are mentioned were *already long ago* witnesses of Jesus. Hence others have *ἄχρι νῦν* (D, Syr. p. Vulg. Cant.; so Born.); and others still, *καὶ νῦν* (Arm.). — Ver. 32. *αὐτῶν ἡμῶν*] Sahid. Ar. Ambr. ms. Bed. gr. have only *αὐτῶν*. A B C* D \aleph , Aeth. Vulg. Hil. Ambr. Bed. have only *ἡμῶν* (so Lachm. and Born., who, however, conjectures *ἡμῶν*¹), for which Tol. read *ὑμῶν*. Sheer alterations from want of acquaintance with such juxtaposition of the genitive and dative. — Ver. 33. *τῷ πρώτῳ*] Elz. and Scholz read *τῷ δευτέρῳ* (after *ψαλμῷ*). But *τῷ πρώτῳ*, which (following Erasm. and Mill) Griesb. Lachm. (who places it after *γέγραπται*, where A B C \aleph , lo^{ti}. 40 have their *τῷ δευτέρῳ*) Tisch. Born. have adopted, is, in accordance with D, Or. and several other Fathers, to be considered as the original, which was supplanted by *τῷ δευτέρῳ* according to the usual numbering of the Psalms. The bare *ψαλμῷ*, which Hesych. presb. and some more recent codd. have, without any numeral, is, although defended by Bengel and others, to be considered as another mode of obviating the difficulty erroneously assumed. — Ver. 41. *δ*] Elz. reads *ϛ*, which, as the LXX. at Hab. i. 5 has *δ*, would have to be preferred, were not the quite decisive external attestation in favour of *δ*. — The second *ἔργον* is wanting in D E G, min. Chrys. Cosm. Theophyl. Oec. and several vss.; but it was easily omitted, as it was regarded as unnecessary and was not found in the LXX. *l.c.* — Ver. 42. *αὐτῶν*] Elz. reads *ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων*. Other variations are *αὐτῶν ἐκ τ.*

¹ Lachmann, *Praef.* p. ix., conjectured *ἰφ' ἡμῶν*: "*nostro tempore.*"

συναγ. τ. Ἰουδ. or τῶν ἀποστόλων ἐκ τ. συναγ. τ. Ἰουδ. Sheer interpolations, because ver. 42 begins a church-lesson. The simple αὐτῶν has decisive attestation. — After παρεκάλουν Elz. has τὰ ἔθνη, which, although retained by Matthaei, is spurious, according to just as decisive testimony. It was inserted, because it was considered that the request contained here must not, according to ver. 45, be ascribed to the Jews, but rather to the Gentiles, according to ver. 48. — Ver. 43. After προσλαλ. A B (?) C D 8, vss. Chrys. have αὐτοῖς (so Lachm. and Born.). A familiar addition. — προσμένειν] Elz. reads ἐπιμένειν, against decisive evidence. — Ver. 44. ἐρχομένῳ] Elz. reads ἐρχομένῳ, against A C** E*, min. An alteration, from want of acquaintance with this use of the word, as in Luke xiii. 33; Acts xx. 15, xxi. 26. — Ver. 45. ἀντιλέγοντες καὶ] is wanting in A B C G 8, min. and several vss. (erased by Lachm.). E has ἐναντιούμενοι καὶ. Both are hasty emendations of style. — Ver. 50. τὰς εὐσχ.] Elz. reads καὶ τὰς εὐσχ., against decisive testimony. καὶ, if it has not arisen simply from the repetition in writing of the preceding syllable, is a wrongly inserted connective.

With chap. xiii. commences the second part of the book, which treats chiefly of the missionary labours and fortunes of Paul. First of all, the special choice and consecration of Barnabas and Paul as missionaries, which took place at Antioch, are related (vv. 1–3); and then the narrative of their first missionary journey is annexed (ver. 4–xiv. 28). These two chapters show, by the very fact of their independent commencement entirely detached from the immediately preceding narrative concerning Barnabas and Saul¹ (comp. Schleiermacher, *Einl.* p. 353 f.), by the detailed nature of their contents, and by the conclusion rounding them off, which covers a considerable interval without further historical data, that they have been *derived from a special documentary source*, which has, nevertheless, been subjected to revision as regards diction by Luke. See also Bleek in the *Stud. u. Krit.* 1836, p. 1043. This documentary source, however, is not to be determined more precisely, although it may be conjectured that it originated in the church of Antioch itself, and that the

¹ Lekebusch, p. 108, explains this abrupt isolation as *designed*; the account emerges *solemnly*. But to this the simplicity of the following narrative does not correspond.

oral communications mentioned at xiv. 27 as made to that church formed the foundation of it from xiii. 4 onward. The assumption of a *written* report made by the two missionaries (Olshausen) obtains no support from the living apostolic mode of working, and is, on account of xiv. 27, neither necessary nor warranted. Schwanbeck considers the two chapters as a portion of a biography of Barnabas, to which also iv. 36 f., ix. 1-30, xi. 19-30, xii. 25 belonged; and Baur (I. p. 104 ff.) refers the entire section to the apologetic purpose and literary freedom of the author.

Ver. 1. This mention and naming of the prophets and teachers is intended to indicate how rich Antioch was in prominent resources for the sending forth messengers of the gospel, which was now to take place. Thus the mother-church of Gentile Christianity had become the *seminary* of the mission to the Gentiles. The order of the persons named is, without doubt, such as it stood in the original document: hence Barnabas and Saul are *separated*; indeed, Barnabas is placed first (the arrangement appears to have been made according to seniority) and Saul last; it was only by his missionary labours now commencing that the latter acquired in point of fact his superiority. — *κατὰ τὴν οὖσαν ἐκκλησίαν*] *with the existing church.* ἐκεῖ is not to be supplied. Comp. Rom. xiii. 1. This οὖσαν is retained from the original document; in connection with what has been already narrated, it is superfluous. — *κατά*, *with*, according to the conception of (here official) direction. Bernhardt, p. 240; Winer, p. 374 [E. T. 500]. — *προφῆται κ. διδάσκαλοι*] *as prophets* (see on xi. 27) *and teachers* (who did not speak in the state of apocalyptic inspiration, but communicated instruction in a regular and rational unfolding of doctrine, 1 Cor. xii. 28; Eph. iv. 11). — The five named are not to be regarded only as a part, but as *the whole body* of the prophets and teachers at Antioch, in keeping with the idea of the *selection* which the Spirit designed. To what *individuals* the predicates "prophet" or "teacher" respectively belong, is not, indeed, expressly said; but if, as is probable in itself and in accordance with iv. 36, the prophets are mentioned first and then the teachers, the

three first named are to be considered as prophets, and the other two as teachers. This division is indicated by the position of the particles: (1) τέ . . . καί . . . καί; (2) τέ . . . καί. Comp. Kühner, *ad Xen. Mem.* ii. 3. 19; Baeumlein, *Partik.* p. 219 f. — That the prophets of the passage before us, particularly Symeon and Lucius, were included among those mentioned in xi. 27, is improbable, inasmuch as Agabus is not here named again. *Those* prophets, doubtless, soon returned to Jerusalem. — Concerning *Simeon* with the Roman name *Niger* (Sueton. *Aug.* 11, *al.*), and *Lucius of Cyrene* (Rom. xvi. 21 ?), who is not identical with the evangelist Luke, nothing further is known. The same is also the case with Menahem (מנחם), who had been σύντροφος of the tetrarch Herod, i.e. of Antipas; see Walch, *de Menachemo συντρόφῳ Herodis*, Jen. 1758. But whether σύντροφος is, with the Vulgate, Cornelius a Lapide, Walch, Heumann, Kuinoel, Olshausen, and others, to be understood as *foster-brother* (*conlactaneus*, comp. Xen. *Eph.* ii. 3), so that Menahem's mother was Herod's nurse; or, with Erasmus, Luther, Calvin, Grotius, Raphel, Wolf, Heinrichs, Baumgarten, Ewald, and others, *brought up with, con-tubernalis*,—cannot be determined, as either may be expressed by the word (see Wetstein and Kuinoel). The latter meaning, however (comp. 1 Macc. i. 6; 2 Macc. ix. 29; and see, in general, Jacobs, *ad Anthol.* XI. p. 38), makes the later *Christian* position of Menahem *the more remarkable*, in that he appears to have been brought up at the court of Herod the Great. At all events he was already an old man, and had become a Christian earlier than Saul, who is placed after him.

Ver. 2. Λειτουργούντων . . . τῷ Κυρίῳ] λειτουργεῖν, the usual word for the temple-service of the priests (LXX. Ex. xxviii. 31; Num. iv. 38; Ex. xl. 48; Judith iv. 14; Heb. x. 11; comp. on Rom. xv. 27), is here transferred to the *church* (ἐκκλησία) engaged in *Christian* worship,¹ in accordance

¹ The reference of ἀντῶν not to the collective ἐκκλησία, but to the prophets and teachers named in ver. 1 (Erasmus, Beza, Calvin, and many others, including Baumgarten, Hoelemann, *neue Bibelstud.* p. 329; Laurent, *neut. Stud.* p. 146), is not to be approved on account of ἀφορίσαστε and on account of ver. 3. The whole highly important missionary act would, according to this view, be performed only in the circle of five persons, of whom, moreover, two were the

with the holy character of the church, which had the *ἀγιότης*, the *χρῖσμα* of the Spirit (1 John ii. 20), and indeed was a *ιεράτευμα ἅγιον* (1 Pet. ii. 5). Hence: *while they performed holy service to the Lord (Christ) and (at the same time) fasted.* Any more specific meaning is too narrow, such as, that it is to be understood of *prayer* (Grotius, Heinrichs, Kuinoel, Olshausen, and many others,—on account of ver. 3, but see on that passage) or of *preaching* (Chrysostom, Oecumenius, and others in Wolf). Both without doubt are *included*, not, however, the *mass* (as Catholics hold); but certainly the spiritual *songs* (see on Eph. v. 19; Col. iii. 16). — *εἶπε τὸ πνεῦμα τὸ ἅγιον*] *the Holy Spirit said* (comp. on xx. 28), namely, by one or some of these *λειτουργοῦντες*, probably by one of the *prophets*, who announced to the church the utterance of the Spirit revealed to him. — *δὴ*] with the imperative makes the summons more decided and more urgent; Baeumlein, *Partik.* p. 104 f. Comp. on Luke ii. 15. — *μοι*] *to me*, for my service. — *ὃ προσκέκλημαι αὐτούς*] *for which* (description of the design) *I have called them to me* (xvi. 10), namely, to be my organs, interpreters, instruments in the propagation of the gospel. The utterance of the Spirit consequently refers to an internal call of the Spirit already made to both, and that indeed before the church, “ut hi quoque scirent vocationem illorum eique subscriberent,” Bengel. The preposition is not repeated before *ὃ* (= *εἰς ὃ*), because it stands already before *τὸ ἔργον*, according to general Greek usage. See Kühner, *ad Xen. Mem.* ii. 1. 32; Stallb. *ad Phaed.* p. 76 D; Winer, p. 393 [E. T. 524 f.].

Ver. 3. The translation must be: *Afterwards, after having fasted and prayed and laid their hands on them* (as the consecration communicating the gift of the Spirit for the new and special holy office, comp. on vi. 6), *they sent them away.* For

missionaries themselves destined by the Spirit, and the church as such would have taken no part at all, not being even represented by its presbyters,—a proceeding which neither agrees with the fellowship of the Spirit in the constitution of the apostolic church, nor corresponds with the analogous concrete cases of the choice of an apostle (chap. i.) and of the deacons (chap. vi.). Comp. also xiv. 27, where the missionaries, on their return, make their report to the church. Moreover, it is evident of itself that the prophets and teachers are *included* in *αὐτῶν*.

there is here meant a solemnity specially appointed by the church on occasion of that address of the Spirit, different from the preceding (ver. 2); and not the termination thereof (Kuinoel and many others: "jejunio et precibus peractis"). This is evident from the words of Luke himself, who describes this act differently (νηστεύσ. κ. προσευξ.) from the preceding (λειτουργ. κ. νηστ.), and by τότε separates it as something later; and also because νηστεύσαντες, in the sense of "*when they had finished fasting*," does not even give here any conceivable sense. — ἀπέλυσαν] What the Spirit had meant by εἰς ἔργον, ὃ προσκέκλ. αὐτούς, might, when they heard that address, come directly home to their consciousness, especially as they might be acquainted in particular with the destination of Saul at ix. 15; or might be explained by the receiver and interpreter of the Spirit's utterance. — That, moreover, the *imposition of hands* was not by the whole church, but by its representatives the *presbyters*,¹ was obvious of itself to the reader.

Vv. 4, 5. Αὐτοί (see the critical remarks): such was the course taken with them; *they themselves*, therefore, *ipsi igitur*. — ἐκπεμφθ. ὑπὸ τοῦ πνεύμ.] for "*vocatio prorsus divina erat; tantum manu Dei oblatus amplexa erat ecclesia*," Calvin. — They turned themselves at first to the quarter where they might hope most easily to form connections—it was, in fact, the first attempt of their new ministry—to *Cyprus*, the native country of Barnabas (iv. 36), to which the direct route from Antioch by way of the neighbouring *Seleucia* (in Syria, also called *Pieria*, and situated at the mouth of the Orontes), led. Having there embarked, they landed at the city of *Salamis*, on the eastern coast of the island of Cyprus. — γενομ. ἐν] *arrived at*. Often so in classical authors since Homer.² — Ἰωάννην] See on xii. 12. — ὑπηρέτην] *as servant*, who assisted the official work of the apostles by performing external ser-

¹ Not by the *prophets and teachers* (Otto, *Pastoralbr.* p. 61; Hoelemann, *l.c.*); for the subject of vv. 2, 3 is the *church*, and its representatives are the *presbyters*, xx. 17, 28, xi. 30, xv. 2-23; 1 Tim. iv. 14. The *church* sends the two missionaries to the Gentiles, and consecrates them by its *office-bearers* (Rom. xii. 8; 1 Tim. v. 17).

² See Nägelsbach on the *Iliad*, p. 295, ed. 3.

vices, errands, missions, etc., probably also acts of baptism (x. 48 ; 1 Cor. i. 14). "Barnabas et Paulus divinitus nominati, atque his liberum fuit alios adsciscere," Bengel.—As to their practice of preaching in the *synagogues*, see on ver. 14.

Vv. 6, 7. "Ὀλην τὴν νῆσον] For *Paphos*, *i.e.* New Paphos, the capital and the residence of the proconsul, sixty stadia to the north of the old city celebrated for the worship of Venus, lay quite on the opposite western side of the island. See Forbiger, *Geogr.* I. p. 469 f.—μάγον] see on viii. 9. Whether he was precisely a representative of the cabalistic tendency (Baumgarten), cannot be determined. But perhaps, from the Arabic name Elymas, which he adopted, he was an *Arabian* Jew. μάγον, although a substantive, is to be connected with ἄνδρα (iii. 14). — *Βαρισοῦς*] *i.e.* ܒܪ ܝܫܘܥ, *filius Jesu* (*Josuae*). The different forms of this name in the Fathers and versions, *Barjeu*, *Barsuma*, *Barjesuban*, *Βαρισουσάν*, have their origin in the reverence and awe felt for the name of *Jesus*. — ἀνθυπάτῳ] Cyprus, which Augustus had restored to the senate, was, it is true, at that time a *propraetorian* province (Dio Cass. liv. 4); but all provincial rulers were, by the command of Augustus, called *proconsules*, Dio Cass. liii. 13. — συνετῶ] although the contrary might be suspected from his connection with the sorcerer. But his *intelligence* is attested partly by the fact that he was not satisfied with heathenism, and therefore had at that time the Jewish sorcerer with him in the effort to acquire more satisfactory views; and partly by the fact that he does not feel satisfied even with him, but asks for the publishers of the new doctrine. In general, sorcerers found at that time welcome reception with Gentiles otherwise very intelligent. Lucian. *Alex.* 30, Wetstein *in loc.* — τὸν λόγον τοῦ Θεοῦ] Description of the new doctrine *from the standpoint of Luke*. See, moreover, on viii. 25.

Ver. 8. Ἐλύμας] The Arabic name (عَلِيم ⁵ *sapiens*, κατ' ἐξοχὴν: *magus*; comp. Hyde, *de relig. vet. Pers.* p. 372 f.) by which Barjesus chose to be designated, and which he probably adopted with a view to glorify himself as the channel of Arabian wisdom by the corresponding Arabic name. —

ὁ μάγος] Interpretation of Ἑλύμας, added in order to call attention to the significance of the name. Comp. Bornemann, *Schol. in Luc.* p. lviii. — διαστρέψαι ἀπό] a well-known pregnant construction, which Valckenaer destroys arbitrarily, and in such a way as to weaken the sense, by the conjecture ἀποστρέψαι: *to pervert* (and turn aside) *from the faith*. Comp. LXX. Ex. v. 4.

Ver. 9. Σαῦλος δὲ, ὁ καὶ Παῦλος] *sc. λεγόμενος*. Schaefer, *ad Bos Ell.* p. 213. — As Saul (שאול, the *longed for*) is here for the first time and always henceforth (comp. the name *Abraham* from Gen. xvii. 5 onwards) mentioned under his Roman name *Paul*, but before this, equally without exception, only under his Hebrew name, we must assume a *set* historical *purpose* in the remark ὁ καὶ Παῦλος introduced at this particular point, according to which the reader is to be reminded of the relation—otherwise presupposed as well known—of this name to the historical connection before us. It is therefore the most probable opinion, because the most exempt from arbitrariness, that *the name Paul was given to the apostle as a memorial of the conversion of Sergius Paulus effected by him*.¹ “A primo ecclesiae spolio, proconsule Sergio Paulo, victoriae suae trophaea retulit, erexitque vexillum, ut Paulus diceretur e Saulo,” Jerome, *in ep. ad Philem.*; comp. *de vir. ill.* 5. The same view is adopted by Valla, Bengel, Olshausen, Baumgarten, Ewald; also by Baur, I. p. 106, ed. 2, according to whom, however, *legend* alone has wished to connect the change of name somehow adopted by the apostle—which contains a parallel with Peter, Matt. xvi. 16—with an important act of his apostolic life; comp. Zeller, p. 213. Either the apostle himself now adopted this name, possibly at the request of the proconsul (Ewald), or—which at least excludes entirely the objection often made to this view, that it is at variance with the modesty of the apostle—the *Christians, perhaps first of all his com-*

¹ Lange, *apost. Zeitalt.* p. 368 (comp. Herzog's *Encykl.* XI. p. 243), sees in the name Paul (the little) a contrast to the name *Elymas*; for he had in the power of *humility* confronted this *master of magic*, and had in a N. T. character repeated the victory of David over Goliath. Against this play of the fancy it is decisive, that *Elymas* is not termed and declared a *master* of magic, but simply ὁ μάγος.

panions at the time, so named him in honourable remembrance of that memorable conversion effected on his first missionary journey. Kuinoel, indeed, thinks that the servants of the proconsul may have called the apostle, whose name Saul was unfamiliar(?) to them, Paul; and that he thenceforth was glad to retain this name as a Roman citizen, and on account of his intercourse with the Gentiles. But such a purely Gentile origin of the name is hardly reconcilable with its universal recognition on the part of the Christian body. Since the time of Calvin, Grotius, and others, the opinion has become prevalent, that it was only for the sake of intercourse with those without, as the ambassador of the faith among the Gentiles, that the apostle bore, according to the custom of the time, the Roman name; comp. also Laurent, *neut. Stud.* p. 147. Certainly it is to be assumed that he for this reason willingly assented to the new name given to him, and willingly left his old name to be forgotten; but the *origin* of the new name, occurring just here for the first time, is, by this view, not in the least explained from the connection of the narrative before us. — Heinrichs oddly desires to explain this connection by suggesting that on this occasion, when Luke had just mentioned Sergius *Paulus*, it had occurred to him that Saul also was called Paul. Such an accident is wholly unnatural, as, when Luke wrote, the name Saul was long out of use, and that of Paul was universal. The opinion also of Witsius and Hackspan, following Augustine, is to be rejected: that the apostle in humility, to indicate his spiritual transformation, assigned to himself the name (*Paulus* = *exiguus*); as is also that of Schrader, *d. Ap. Paul.* II. p. 14 (after Drusius and Lightfoot), that he received at his circumcision the double name; comp. also Wieseler, p. 222 f. — *πλησθεὶς πνεύμ. ἁγ.*] “actu praesente adversus magum acrem,” Bengel. Comp. iv. 8, 31, vii. 55, xiii. 52.

Ver. 10. [*ῥαδιουργίας*] *knavery, roguery*. Polyb. xii. 10. 5, iv. 29. 4; Plut. *Cat. m.* 16. Comp. *ῥαδιούργημα*, xviii. 14. — *ὡς διὰ τοῦ διαβόλου*] *i.e. a man whose condition of mind proceeds from the influence of the devil* (the arch-enemy of the kingdom of the Messiah). Comp. on John viii. 44. An indignant contrast to the name *Barjesus*. *διαβόλου* is treated as a *proper*

name, therefore without the article; 1 Pet. v. 8; Rev. xx. 2. — πάσης δικαιοσύνης] of all, *that is right*, x. 35. — διαστρέφων τὰς ὁδοὺς κυρ. τ. εὐθείας] *Wilt thou not cease to pervert the straight* (leading directly to the goal) *ways of the Lord* (to give them a perverted direction)? *i.e.* applying this general reproach to the present case: *Wilt thou*, by thy opposition to us, and by thy endeavour to turn the proconsul from the faith (ver. 8), persist in so working that God's measures (Rom. xi. 33; Rev. xv. 3), instead of attaining their aim according to the divine intention, may be frustrated? The straight way of God aimed here at the winning of Sergius for the salvation in Christ, by means of Barnabas and Paul; but Elymas set himself in opposition to this, and was engaged in diverting from its mark this straight way which God had entered on, so that the divinely-desired conversion of Sergius was to remain unrealized. De Wette takes it incorrectly: to set forth erroneously the ways in which men should walk before God. On διαστρέφων, comp. in fact, Prov. x. 10; Isa. lix. 8; Micah iii. 9; and notice that the διαστρέφειν κ.τ.λ. *was really* that which the sorcerer *strove to do*, although without attaining the desired success. Observe, also, the thrice repeated emphatic παντός . . . πάσης . . . πάσης, and that Κυρίου is not to be referred to Christ, but to *God* (whom the son of the devil resists), as is proved from ver. 11.

Ver. 11. Χεὶρ Κυρίου] a designation, borrowed according to constant usage from the O. T. (LXX. Judg. ii. 15; Job xix. 21; 2 Macc. vi. 26; Ecclus. xxxiii. 2), of "*God's hand*," Luke i. 66, Acts xi. 21, and here, indeed, of the *punitive* hand of God, Heb. x. 31. — ἐπὶ σέ] *sc. ἐστι*, *is directed against thee*. — ἔση] The *future* is not imperative, but decided *prediction*; comp. v. 9. — μὴ βλέπων τ. ἥλιον] self-evident, but "*auget manifestam sententiam*," Quinctil. ix. 3. 45. To the blind the sun is φῶς ἀφεγγές, Soph. O. C. 1546. — ἄχρι καιροῦ] *for a season*. Comp. Luke iv. 13. His blindness was not to be *permanent*; the date of its termination is not given, but it must have been in so far known by Paul, seeing that this penal *consequence* would cease with the *cause*, namely, with the withstanding, ver. 8. Comp. on ver. 12. With the announcement of the

divine punishment is combined, by ἄχρι καιροῦ, the hint of future possible forgiveness. Chrysostom well remarks: τὸ ἄχρι καιροῦ δὲ οὐ κολάζοντος ἦν τὸ ῥῆμα, ἀλλ' ἐπιστρέφοντος· εἰ γὰρ κολάζοντος ἦν, διαπαντὸς ἂν αὐτὸν ἐποίησε τυφλόν. Comp. Oecumenius. — παραχρήμα δὲ ἐπέπεσεν κ.τ.λ.] We are as little to inquire what *kind* of blindness occurred, as to suppose (with Heinrichs) that with the sorcerer there was already a tendency to blindness, and that this blindness actually now set in through fright. The text represents the blindness as a *punishment of God* without any other cause, announced by Paul as directly cognizant of its occurrence. — ἀχλὺς καὶ σκότος] *dimness and darkness*, in the form of a climax. See on ἀχλὺς (only here in the N. T.), Duncan, *Lex. Hom.*, ed. Rost, p. 193.—The text assigns no reason *why* the sorcerer was punished with *blindness* (as, for instance, that he might be humbled under the consciousness of his *spiritual* blindness; comp. Baumgarten). We must abstain from any such assertion all the more, that this punishment did not befall the similar sorcerer Simon. Rom. xi. 34.

Ver. 12. Ἐπὶ τῇ διδαχῇ τ. Κυρίου] For he rightly saw, both in that announcement of punishment by Paul, and in the fate of his sorcerer, something which had a connection with the *doctrine of the Lord* (that is, with the doctrine which Christ caused to be proclaimed by His *apostles*; see on viii. 25). Its announcer had shown such a marvellous familiarity with the counsel of God, and its opponent had suddenly experienced such a severe punishment, that he was *astonished at the doctrine*, with which so evident a divine judgment was connected. Comp. on the connection of the judgment concerning the doctrine with the miracle beheld, Mark i. 27. The ἐπίστευσεν obviously supposes the reception of *baptism*; comp. iv. 4, xi. 21, xix. 18.—*Whether the sorcerer afterwards became a believer* the text does not, indeed, inform us; but the presumption of a future conversion is contained in ἄχρι καιροῦ, ver. 11, and therefore the question is to be answered in the affirmative; for Paul spoke that ἄχρι καιροῦ: ὅριον τῇ γνώμῃ διδούς, Oecumenius. The Tübingen criticism has indeed condemned the miraculous element in this story, and the story itself as

an invented and exaggerated counterpart of the encounter of Peter with Simon Magus, chap. viii.,—a judgment in which the denial of miracles in general, and the assumption of dogmatic motives on the part of the author, are the controlling presuppositions (see Baur and Zeller; comp. also Schneckenburger, p. 53).

Vv. 13-15. Having *put to* (the open) *sea again* from Paphos (*ἀναχθέντες*, as xvi. 11, and frequently; also with Greek writers, comp. Luke viii. 22), they came in a northerly direction to *Perga*, the capital of Pamphylia with its famous temple of Diana (on the ruins, see Fellows' *Travels in Asia Minor*, p. 142 ff.), where John Mark parted from them¹ and returned to Jerusalem (*for what reason*, is not certain,—apparently from want of courage and boldness, see xv. 38). But they, without their former companion (*αὐτοί*), journeyed inland to the north until they came to *Antioch* in Pisidia (built by Seleucus Nicanor, and made by Augustus a Roman colony; on its ruins, see Hamilton's *Travels in Asia Minor*, I. p. 431 ff.), where they visited the synagogue on the Sabbath (comp. ver. 5). Their apostleship to the Gentiles had not cancelled their obligation, wherever there were Jews, to turn first to *these*; and to Paul, especially, it could not appear as cancelled in the light of the divine order: *Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι*, Rom. i. 16, clearly known to him, of his ardent love to his people, Rom. ix. 1 ff., of his assurance that God had not cast them off (Rom. xi.), as well as of his insight into the blessing which would arise to the Gentile world even from the rejection of the gospel by the Jews (Rom. xi. 11 ff.). Hence, although apostle of the Gentiles, he never excludes the Jews from his mission (comp. on the contrary, *ἐφ' ὅσον*, Rom. xi. 13), but expressly includes them (1 Cor. ix. 20), and is wont to begin his labours with them. This we remark against the opinion, which is maintained especially by Baur and Zeller, that in the Book of Acts the representation of Paul's missionary procedure is unhistorically modified in the interest of Judaism. See, in

¹ Ewald, p. 456, conjectures that now Titus (Gal. ii. 1) had appeared as an apostolic companion. But how natural it would have been for Luke at least here to mention Titus, who is never named by him!

opposition to it also, Kling in the *Stud. u. Krit.* 1837, p. 302 ff.; Lekebusch, p. 322 ff. — οἱ περὶ τὸν Παῦλον] denotes the person and his companions,—*the company of Paul*. See on John xi. 19, and Valckenaer, p. 499 f. Now Paul, and no longer Barnabas, appears as the principal person. The conspicuous agency of the Gentile apostle at once in the conversion of Sergius, and in the humiliation of the sorcerer, has decided his superiority. — τῆς Πισιδ.] chorographic genitive; Krüger, § 47. 5. 5. For other designations of this situation of the city, see Bornemann. — ἐκάθισαν] on the seats of the Rabbins, as Wolf, Wetstein, Kuinoel, think. Possibly; but it is possible also, that they had already, before the commencement of the Sabbath, immediately on their arrival, announced themselves as teachers, and that *this* occasioned the request of the president to the strange Rabbins. — τοῦ νόμου κ. τ. προφ.] namely, in the *Parasha* and *Haphthara* for that Sabbath. See on Luke iv. 17. That, as Bengel thinks and Kuinoel and Baumgarten approve (comp. also Trip, *Paulus*, p. 194), the *Parasha*, Deut. i. (because Paul, in ver. 18, hints at Deut. i. 31), and the corresponding *Haphthara*, Isa. i., were in the order of the reading, is uncertain, even apart from the fact that the modern *Parshioth* and *Haphtharoth* were fixed only at a later period (Zunz, *gottesdienstl. Vortr. d. Juden.* p. 6; comp. Hupfeld in the *Stud. u. Krit.* 1837, p. 843 f.). — οἱ ἀρχισυνάγ.] i.e. the *college* of rulers, consisting of the ἀρχισυνάγωγος κατ' ἐξοχήν (רֹאשׁ הַכְּנֶסֶת), and the elders associated with him. — ἐν ὑμῖν] *in animis vestris*. — λόγος παρακλ.] *a discourse of exhortation*, whose contents are an encouragement to the observance and application of the law and the prophets. For: “opus fuit expositoribus, qui corda eorum afficerent.” Gloss. in *Babyl. Schabb.* f. 30, 2. Comp. Zunz, p. 332 f. — λέγετε] On λόγου λέγειν, see Lobeck, *Paral.* p. 504.

Ver. 16. Κατασ. τῇ χειρὶ] See on xii. 17. — οἱ φοβούμε. τ. Θεόν] is here, as the distinction from Ἰσραηλῖται requires, the formal designation of *the proselytes of the gate*, who, without becoming actual Ἰσραηλῖται by circumcision, were yet *worshippers of Jehovah*, and attenders at the synagogues (where they had their particular seats). Comp. vv. 43, 59, xvii. 4, 17,

xvi. 14, xviii. 7. Against the unfavourable judgment, which the following speech has met with from Schneckenburger, Baur, and Zeller,—namely, that it is only *an echo of the speeches of Peter and Stephen*, a free production of the narrator,—we may urge as a circumstance particularly to be observed, that this speech is directed to those who were *still non-believers* (not, like the Epistles of the apostle, to Christians), and accordingly does not find in the Epistles any exactly corresponding standard with which to compare it; that, further, nothing un-Pauline occurs either in its contents or form,—on the contrary, the Pauline fundamental dogma of justification (vv. 38 ff. do not contain a mere “timid allusion” to it, as Zeller thinks, p. 327) forms its important concluding main point;¹ and the Pauline delicacy, prudence, and wisdom of teaching are displayed in its entire plan and execution; that, in particular, the historical introduction, although it may not have originated without some influence from Stephen’s speech, and the latter may have, by the editing, been rendered still more similar, yet presents nothing which could not have been spoken by Paul, as the speech of Stephen was known to the apostle and must have made an indelible impression on him; and that the use of Ps. xvi. (comp. Acts ii. 25 ff.), as a witness for the resurrection of Jesus, was as natural to Paul as it was to Peter, as, indeed, to Paul also Christ rose *κατὰ τὰς γραφάς* (1 Cor. xv. 4). The reasons, therefore, adduced against its originality *in the main* are not sufficient, although, especially amidst our ignorance of the document from which the speech thus edited is taken, a more complete assertion of an originality, which is at all events only indirect, cannot be made good.²

Vv. 17-22. An introduction very wisely prefixed to prepare the minds of the Jews, giving the historical basis of the subsequent announcement that the Messiah has appeared, and carried down to David, the royal Messianic ancestor and type; the leading thought of which is not *the free grace of*

¹ In opposition to Baur’s opinion (I. p. 117, ed. 2), that the author, after he had long enough made the Apostle Paul speak in a *Petrine* manner, felt that he must now add something specifically *Pauline*!

² Comp. the thoughtful judgment of Weiss, *bibl. Theol.* p. 220.

God, but generally the divine Messianic guidance of the people before the final appearance of the Messiah Himself.

Ver. 17. Τοῦ λαοῦ τούτου Ἰσρ. (see the critical remarks) refers with τούτου to the address ἄνδρες Ἰσρ., and with the venerated name Ἰσραήλ the theocratic national feeling is appealed to. Comp. 2 Cor. xi. 22. — ἐξελέξατο] *He chose for Himself*, namely, from the mass of mankind, to be His peculiar property. On τοὺς πατέρ. ἡμ., the *patriarchs*, comp. Rom. ix. 5, xi. 1, 16. In them the people saw the channels and sureties of the divine grace. — ὑψωσεν] During the sojourn in Egypt, God *exalted* the people, making them great in number and strength, and especially distinguishing and glorifying them in the period directly before the Exodus by miraculous arrangements (of Moses). The *history*, which Paul supposes as known, requires this interpretation (comp. already Chrysostom, who in ὑψωσεν finds the two points: εἰς πλῆθος ἐπέδοσαν and τὰ θαύματα δι' αὐτοὺς γέγονε). Others, among whom are Kuinoel, Olshausen, and de Wette, arbitrarily limit ὑψωσεν merely to the *increase of number*, appealing even to Gen. xlviii. 19, Ecclus. xlv. 21, l. 22, where, however, ὑψοῦν, as *always* (comp. particularly Isa. i. 2), signifies nothing else than *to exalt*. The special nature of the exaltation is derived purely from the context. Calvin, Elsner, and Heinrichs suppose that the deliverance from Egypt is meant. But the exaltation, according to the text, occurred ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτῳ (vii. 6, 29; Wisd. xix. 10), during their sojourn as strangers in Egypt. Beza and Grotius think that it is the ὑψωσις of the people by and under Joseph that is meant. Erroneously, as ὑψωσεν stands in historical connection with the following ἐξήγαγεν. — μετὰ βραχίονος ὑψηλοῦ] *i.e.* without figure: ἐν τῇ ἰσχύϊ αὐτοῦ τῇ μεγάλῃ. LXX. Deut. iv. 37. Jehovah is conceived as a leader who advances *with uplifted arm*, at the head of His people, for their defence against all their enemies. Comp. Ex. vi. 1, 6; Bar. ii. 11.

Vv. 18, 19. Ὡς] might be the *as* of the protasis, so that καί, ver. 19, would then be the *also* of the apodosis (so Buttmann, *neut. Gr.* p. 311 [E. T. p. 362]). But the common rendering *circiter* is simpler and more suitable to the non-

periodic style of the entire context, as well as corresponding to the *ὥς* of ver. 20. — On the accentuation of *τεσσαρακονταέτη* (so Lachmann and Tischendorf), see Ellendt, *Lex. Soph.* I. p. 405 f. — *ἐτροφοφόρ.*] *He bore them as their nourisher* (as it were in his arms), *i.e.* he nourished and cherished them. There is here a reminiscence of the LXX. Deut. i. 31, according to which passage God bore (נָשָׂא) the Israelites in the wilderness as a man (אִישׁ) beareth his son. The LXX. has rendered this נָשָׂא by *ἐτροφοφ.*, whence it is evident, as the image is borrowed from a *man*, that it is based on the derivation from *ὁ τροφός* and not from *ἡ τροφός*. So also Cyril, *in Oseam*, p. 182, *in Deut.* p. 415. In the few other passages where the word is still preserved, *women* are spoken of—namely, 2 Macc. vii. 27, and Macar. *Hom.* 46. 3 (where of a mother it is said: ἀναλαμβάνει καὶ περιθάλλει καὶ τροφοφορεῖ ἐν πολλῇ στοργῇ). But as in this place and in Deut. i. 31 the notion of a *male* *τροφός* is quite as definitely presented (comp. Plat. *Polit.* p. 268 A B, Eur. *Herc. f.* 45, *El.* 409; usually *τροφεύς*, see Lobeck, *ad Phryg.* p. 316), it follows that the two references, the male and the female, are linguistically justified in an equal degree; therefore Hesychius explains *ἐτροφοφόρησεν*, entirely apart from sex, by *ἔθρεψεν*. From misapprehension of this, the word *ἐτροποφ.* was at an early period (among the Fathers, Origen already has it) introduced in Deut. *l.c.*; *he bore their manners* (Cic. *ad Att.* xiii. 29, *Constitut.* ap. vii. 36, *Schol. Arist. Ran.* 1432), because the comparison of *God* to a nourishing *mother* or *nurse*, *ἡ τροφός*, was regarded as unsuitable,¹ and following this reading in Deut. *l.c.*, *ἐτροποφ.* was also adopted in our passage for the same reason. — *ἔθνη ἐπτά*] see Deut. vii. 1. *He destroyed them, i.e. καθελόν*; see Thuc. i. 4, and Krüger *in loc.* — *κατεκληρον.*] *He distributed to them for an inheritance.* LXX. Judg. xi. 24; 1 Kings ii. 8; Isa. xiv. 2, 3; 3 Esdr. viii. 35. This compound is foreign to other Greek writers, but common in the LXX. in an active and neuter signification. The later Greeks have *κατακληρουχεῖν*.

¹ With the Greeks their *fatherland* is often represented under this image. See Stallb. *ad Plat. Rep.* p. 470 D.

Ver. 20. *And afterwards* — after this division of the land among the Israelites—*He gave them, during about 450 years, judges* (דִּבְרֵי, theocratic dictators, national heroes administering law and justice; see Nägelsbach in Herzog's *Encykl.* XIII. p. 23 ff.; Bertheau, *Komment.*), *until Samuel*. The dative ἔτεσι τετρακ. is dative of the time, *during* which something happens (comp. viii. 11). Comp. Joseph. *Antt.* i. 3. 5: τὸ ὕδωρ ἡμέραις τεσσαράκοντα ὅλαις κατεφέρετο. John ii. 20; Rom. xiv. 25; Winer, p. 205 [E. T. 274]. As Paul here makes *the judges* to follow *after the division of the land*, it is evident that he overleaps the time which Joshua yet lived *after* the division of the land, or rather includes it in the μετὰ ταῦτα, which in so summary a statement is the less strange, as Joshua was actually occupied until his death with the consolidation of the new arrangement of the land, Josh. xxiv. 1–28. But the 450 *years* are in contradiction with 1 Kings vi. 1, where the fourth year of Solomon's reign, the year of the building of the temple, is placed 480 (LXX.: 440) years after the Exodus from Egypt, which leaves only about 300 years for the period of the judges. But, on the other hand, the chronology of Josephus, who in *Antt.* viii. 3. 1, comp. x. 8. 5, reckons 592 *years* from the Exodus out of Egypt to the building of the temple, agrees with Paul in our passage.¹ If, namely, we reckon: (1) 40 years as the period of sojourn in the desert; (2) 25 years as the period of Joshua's rule (Joseph. *Antt.* v. 1. 29); (3) 450 years as the duration of the judges, to Samuel inclusive (according to our passage); (4) 40 years as the reign of Saul (see on ver. 21); (5) 40 years as the reign of David (1 Kings ii. 11); (6) the first four years of Solomon's reign,—*there results from the Exodus out of Egypt to the building of the temple 599 years*, with which there remains a difference between Paul and Josephus, which is fully covered by ὥς in the text. Accordingly, it appears as the correct view that *Paul here follows the chronology entirely different from 1 Kings*

¹ In *Antt.* xx. 10, c. *Ap.* ii. 2, he reckons 612 years for the same period, thus 20 years more, which comes still nearer to the statement of time in our passage; see below.

vi. 1, which is also followed by Josephus.¹ This chronology arises from summing up all the numbers mentioned in the Book of Judges (iii. 8, 11, 14, 30, iv. 3, v. 31, vi. 1, viii. 28, ix. 22, x. 2, 3, 8, xii. 7, 9, 10, 14, xiii. 1, xv. 20,—410 years), and adding 40 years for Eli; by which, however, a total much too high results, as synchronistic statements are included in the reckoning. All attempts at reconciling our passage with 1 Kings vi. 1 bear the impress of arbitrariness and violence—namely: (1) that of Perizonius (*Orig. Aeg.* p. 321) and others, that in 1 Kings vi. 1 the years are not reckoned, in which the Israelites in the time of the judges were oppressed by heathen nations, with which view Wolf agrees; comp. also Keil in the *Dörpt. Beitr.* II. p. 311. (2) Cornelius a Lapide, Calovius, Mill, and others supply *γενόμενα* after *πεντήκοντα*, *post hæc, quæ spatio 450 annorum gesta sunt*, so that the *terminus a quo* is the birth of Isaac, in whom God chose the fathers; from thence to the birth of Jacob are 60 years, from the birth of Jacob to the entrance into Egypt are 130 years, after which the residence in Egypt lasted 210 years, and then from the Exodus to the division of Canaan 47 years elapsed, making in all 447 years,—accordingly, *about 450 years*. With the reading of Lachmann, also, we must count in accordance with this computation. Comp. Beza. (3) Others have had recourse to *critical violence*. They suppose *either* (Luther and Beza) that in this passage *τριακοσίοις* is to be read (*τ'* for *ύ*), *or* (Vitranga and Heinrichs) that *ὥς ἔτεσι τετρ. κ. πεντήκ.* is an addition of a marginal annotator, who (Heinrichs) reckoned thus from the birth of Isaac; *or*, at least (Voss, Michaelis, Kuinoel), that 1 Kings vi. 1 is corrupt; in which case, however, Kuinoel grants that Paul follows a Jewish chronology of his time.—*ἕως Σαμουήλ*] *i.e.* until the end of the series of judges, which had commenced with Othniel and closed with Samuel, after which *Saul's* reign began. See ver. 21.

Ver. 21. *Κἀκεῖθεν*] *and from thence*. *ἐκεῖ* has only here in

¹ That, nevertheless, the reckoning of 480 years in 1 Kings vi. is not on account of our passage to be wholly rejected; and how far, on the contrary, it is to be considered as correct, may be seen in Bertheau on *Judges*, Introd. p. xvi. ff.

the N. T., as also in later Greek, a *temporal* reference, yet so that the time is conceived as something in space stretching itself out. So, too, in the passages in Bornemann, *Schol. in Luc.* p. 90 f., but not in Luke xiii. 28.—*ἔτη τεσσαράκ.*] *Ἐβασίλευσε Σαοὺλ, Σαμουήλου ζῶντος, ἔτη ὀκτὼ πρὸς τοῖς δέκα· τελευτήσαντος δὲ δύο καὶ εἴκοσι*, Joseph. *Antt.* vi. 14. 9 (according to the usual text, in which, however, *καὶ εἴκοσι* is spurious; see Bertheau on *Judges*, p. xx.). In the O. T. there is no express definition of the duration of Saul's reign. However, the explanation (Erasmus, Beza, Calovius, Wolf, Morus, Rosenmüller, Heinrichs) that *ἔτη τεσσαράκ.* (which, in fact, contains the duration of *ἔδωκεν . . . Σαοὺλ*) embraces the time of Samuel *and* Saul together, is to be rejected as contrary to the text; and instead of it, there is to be assumed a tradition—although improbable in its contents, yet determined by the customary number 40—which Paul followed.

Ver. 22. *Μεταστ. αὐτόν*] cannot be explained of the *death* of Saul (Grotius, de Wette, also *my* former interpretation), because there is no *ἐκ τοῦ ζῆν* (3 Macc. vi. 12; Polyb. xxxii. 21. 3) or the like added, or at least directly suggested, from the context. The word is rather to be considered as *selected* and exactly corresponding to the known *history* of Saul, expressing the divine rejection recorded in 1 Sam. xv. 16 ff., and *deposition of this king from his office*, according to the current *usus loquendi*; see Dan. ii. 21; 1 Macc. viii. 13; Luke xvi. 4; also in Greek writers.—*ὃ καὶ εἶπε μαρτυρήσας*] *for whom He also bearing witness has said.* *ὃ* is governed by *μαρτυρ.*; and on *εἶπε μαρτυρ.*, comp. i. 24: *προσευξάμενοι εἶπον.*—*εὗρον Δαυὶδ κ.τ.λ.*] Ps. lxxxix. 21 is here quite freely blended with 1 Sam. xiii. 14 in the inexact recollection of the moment, and formed into one saying of God, as indeed in Ps. lxxxix. 21 God is the speaker, but not in Sam. xiii. 14.—*εὗρον*] God had *sought* for the kingdom of His people a (so rare) man like David.—*κατὰ τὴν καρδίαν μου*] i.e. *as my heart desires him.* This and the following *ὅς . . . μου* is to be left without any more precise limitation (Eckermann, after the older commentators, supposes that it applies to the government of the people; Heinrichs: to the establishment of the

theocracy), as the text does not furnish such a limitation, and πάντα τὰ θελ. forbids it. On these last words Bengel correctly remarks: "*voluntates, multas, pro negotiorum varietate.*" Comp. Eph. vi. 6; Ps. cii. 7; 2 Macc. i. 3.

Vv. 23—25. Paul now proceeds to his main point, the announcement of the Messiah, *the Son of David*, as having appeared in Jesus (ver. 23), whom John already preached before His coming (vv. 24, 25). — *τούτου*] with great emphasis, placed first and standing apart. — *κατ' ἐπαγγελίαν*] *according to promise*, an essential element for the awakening of faith. Comp. ver. 32. — *ἤγαγε τῷ Ἰσραὴλ . . . Ἰσραήλ*] *He brought* (Zech. iii. 8) *to the Israelites Jesus as deliverer* (Messiah), *John having previously preached before His coming a baptism of repentance* (baptism obliging to change of mind) *to all the people of Israel.* — *πρὸ προσώπου*] *יְהוָה*, i.e. *ante*, and that in a temporal sense (Gesenius, *Thes.* II. p. 1111). With *τῆς εἰσόδου*, according to the context, is meant the *official* (Messianic) *emergence among the people.* The Fathers strangely and erroneously refer it to the incarnation. See Suicer, *Thes.* I. p. 1042. — *ὡς δὲ ἐπλήρου ὁ Ἰωάνν. τ. δρόμον*] *but when John fulfilled*, was in the act of fulfilling (*imperfect*; see Bernhardt, p. 373), *the course* (without figure: the official work incumbent on him; comp. xx. 24; 2 Tim. iv. 7; Gal. ii. 2). Paul considers John's definite pointing to the *ἐρχόμενος* as that *with which the course of the Baptist approached its termination*; the *δρόμος* of the forerunner was actually concluded as regards its idea and purpose, when Jesus Himself publicly appeared. — *τίνα με ὑπομ. εἶναι* ;] is, with Erasmus, Castalio, Calvin, Beza, and many others, to be taken as a *question*; not, with Luther, Grotius, Kuinoel, Lachmann, Buttmann, as a relative clause: "*quem me esse putatis, non sum,*" which, indeed, is linguistically justifiable (Matt. x. 19, *al.*; Winer, p. 159 [E. T. 210]; Buttmann, *neut. Gr.* p. 216 [E. T. 251], but detracts from the liveliness of the speech. Comp. Jas. iii. 15. — *οὐκ εἰμὶ ἐγώ*] namely, *the Messiah* (John i. 20), as self-evidently the expected Person, who was vividly before the mind of John and of his hearers. Comp. Mark xiii. 6; Luke xxi. 8; John xiii. 19.— On ver. 25 generally, comp. Luke iii. 15 f.

Ver. 26. In affectionate address (ἄνδρες ἀδελφοί) earnestly appealing to the theocratic consciousness (υἱοὶ γεν. Ἀβρ.), Paul now brings home the announcement of this salvation (procured through Jesus, ὁ λόγος τῆς σωτ. ταύτης, comp. on v. 20) to the especial interest of the hearers. Comp. ii. 29, iii. 25 f. — ἐξαπεστάλη] namely, forth from *God*, ver. 23, x. 36, not from *Jerusalem* (Bengel). But this ὑμῖν . . . ἐξαπεστ. actually *took place* by the very arrival of Paul and his companions.

Ver. 27. Γάρ] Chrysostom leads to the correct interpretation: δίδωσιν αὐτοῖς ἐξουσίαν ἀποσχισθῆναι τῶν τὸν φόνον τετολμηκότων. In accordance with the contrast: ὑμῖν and οἱ κατοικοῦντες ἐν Ἱερουσ., the logical sequence is: “*To you* was the doctrine of salvation sent; for *in Jerusalem* the Saviour has been rejected;” therefore the preaching must be brought to *those outside* in the διασπορά, such as *you* are. It does not conflict with this view, that at all events the preaching would come to them as Jews (objection of de Wette); since the fundamental idea rather is, that, because Jerusalem has despised Christ, now in place of the inhabitants of Jerusalem the *outside* Jews primarily are destined for the reception of salvation. They are to step *into the place of those* as regards this reception of salvation; and the announcement of salvation, which was *sent* to them, was *withdrawn* from those and their rulers, the members of the Sanhedrim, on account of the rejection of the Saviour. Thus there is in γάρ the idea of divine *retribution*, exercised against the seat of the theocracy, and resulting in good to those outside at a distance (comp. τοῖς εἰς μακράν, ii. 39); the idea of a *Nemesis*, by which those afar off are *preferred* to the nearest children of the kingdom. Comp. Matt. xxi. 43. Most of the older commentators are silent on γάρ here. According to Erasmus, it is *admonitory*, according to Calvin, *exhortatory* to yet greater compliance; but in this case the special point must first be read between the lines. Contrary to the contrast of ὑμῖν and οἱ κατοικ. Ἱερουσ., γάρ, according to de Wette, is designed to introduce the *exposition of the idea of σωτηρία*; according to Baumgarten, to convey the hint that the *informal (?) way*,

outwardly considered, in which the λόγος had reached Antioch, had its reason in the fact that the centre of the theocracy had resisted Jesus. — τοῦτον ἀγνοήσαντες κ.τ.λ.] *not having known Him* (i.e. *Jesus*, as the self-evident subject), *they have also* (καί, the *also* of the corresponding relation) *fulfilled by their sentence* (by the condemnation of Jesus) *the voices of the prophets, which are read every Sabbath day.* This fulfilment they effected *involuntarily* in their folly. But the prophecies *had to be* fulfilled, Luke xxiv. 35 f.; 1 Cor. xv. 3. — ἀγνοήσαντες] a mild judgment, entirely in the spirit of Jesus (Luke xxiii. 34). Comp. on iii. 17; see also 1 Cor. ii. 8. Therefore not too lenient for Paul (Schneckenburger). Luther, Calvin, Grotius, Rosenmüller, Kuinoel, Hackett, and others refer ἀγνοήσ. not only to τοῦτον, but also to καὶ τὰς φ. τ. προφ.: “qui hunc non norant, nec prophetarum oracula . . . intelligebant, eo condemnando effecerunt, ut haec eventu comprobarentur.” Unnecessarily harsh, as κρίναντες and ἐπλήρ. require different supplements. — τὰς κ. π. σάββ. ἀναγινωσκ.] a *mournful* addition; what infatuation! — κρίναντες] *judging*, namely, Jesus. Following Homberg, others have referred it to the φωνὰς τ. πρ.: “and although judging, correctly valuing the voices of the prophets, they nevertheless fulfilled them.” Incorrect, because at variance with history, and because the resolution of the participle by *although* is not suggested by the context, but rather (τοῦτον ἀγνοήσαντες) forbidden.

Vv. 28, 29. Καί] *and*, without having found, they desired. On ἀναireθῆναι, comp. ii. 23, x. 39. — καθελόντες . . . ἔθηκαν εἰς μνημ.] The subject is the inhabitants of Jerusalem and their rulers, as in the preceding. Joseph and Nicodemus (John xix. 28 f.) were, in fact, both; therefore Paul, although those were *favourably* inclined to Jesus, could in this summary narrative continue with the same subject, because an exact historical discrimination was not here of moment, and the taking down from the cross and the placing in the grave were simply the *adjuncts* of the crucifixion and the *premisses* of the corporeal *resurrection* (1 Cor. xv. 4). On καθελόντες ἀπὸ τ. ξύλου, comp. Josh. viii. 29; Mark xv. 46.

Ver. 30. But *God*, after such extreme and unrighteous

rejection of Jesus on the part of those men, what a glorious deed has *He* done! Thus Paul paves the way to announce the highest Messianic σημεῖον of Jesus (comp. Rom. i. 4), the resurrection from the dead; and that according to its certainty as matter of experience (ver. 31), as well as a fulfilment of the prophetic promise (vv. 32-37).

Vv. 31-33. Ἐπὶ ἡμέρ. πλείους] *for several days*, as in Luke iv. 25; Nägelsbach on the *Iliad*, p. 284, ed. 3. Instead of the argumentative ὅς, ὅσῃ would be still more significant. — τοῖς συναναβάσιν κ.τ.λ.] Thus Paul according to this narrative, like Luke in the Gospel, follows the tradition which knows only Jewish appearances of the Risen One (see on Matt. xxviii. 10). Comp. i. 4. — οἵτινες] *quippe qui*. — καὶ ἡμεῖς κ.τ.λ.] *we also*, on our part, engaged in the same work of preaching as those eye-witnesses, *announce unto you the promise made to the fathers, that (namely) God has completely fulfilled this*, etc. — ὅτι ταύτην κ.τ.λ.] contains the particular part of the ἐπαγγελία (*the promise of the Messiah generally*) which is announced. Entirely arbitrarily, Heumann, Heinrichs, Kuinoel, and others hold that it should be connected: εὐαγγελιζόμεθα, ὅτι τὴν πρὸς τοὺς πατέρας γενομ. ἐπαγγ. ὁ Θεὸς ἐκπεπλ., and that ταύτην is without significance. This very repetition of ταύτην has rhetorical emphasis; comp. ix. 20; see Dissen, *ad Dem. de cor.* p. 225; Bernhardt, p. 283. — ἐκπεπλήρωκε] stronger than the simple verb, ver. 27; comp. the passages from Xenoph. in Sturz, Herod. v. 35: τὴν ὑπόσχεσιν ἐκπληρῶσαι, Plat. *Legg.* p. 958 B: ἐκπληρώση τὸ χρέος ἅπαν, Polyb. i. 67. 1: τὰς ἐλπίδας κ. τὰς ἐπαγγελίας ἐκπληροῦν, 3 Macc. i. 2, 22. Elsewhere not in the N. T., but comp. ἐκπλήρωσις, xxi. 26. — τοῖς τέκνοις αὐτ. ἡμῖν] *for the benefit of their children* (descendants), *us*. The prefixing of τ. τέκν. αὐτ. has a peculiar emphasis. — ἀναστήσας Ἰησοῦν] *by this, that He raised up Jesus (from the dead)*. This interpretation (Erasmus, Luther, Hammond, Clericus, Heumann, Morus, de Wette, Baumgarten, Lange, and others) is necessarily required by the connection, which is as follows: (1) The Jews have put to death Jesus, though innocent, and buried Him (vv. 28, 29). (2) But God has raised Him from the dead, as is certain from His

appearance among His followers and their testimony (vv. 30, 31). (3) *By this resurrection of Jesus*, God has completely fulfilled to us the promise, etc. (vv. 32, 33). (4) But the Raised One will, according to God's assurance, never again die (vv. 34-38). This, the only explanation accordant with the context, is confirmed by the purposely chosen ἐκπεπλήρωκε, as, indeed, the fulfilment of the promise begun from the very appearance of Jesus has, although secured already *essentially* (as Hofmann interprets the compound verb), only become *complete* by His resurrection. It has been objected that ἐκ νεκρῶν would have to be added to ἀναστήσας, as in ver. 34; but incorrectly, as the context makes this addition very superfluous, which yet is purposely added in ver. 34, in order that the contrast of μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν might more strongly appear. The textual necessity of our interpretation excludes, accordingly, of itself the *other* explanation (Castalio, Calvin, Beza, Grotius, Calovius, Wolf, Bengel, Michaelis, Rosenmüller, Heinrichs, Kuinoel, Olshausen, Hofmann, *Weissag. u. Erf.* II. p. 173, *Schriftbew.* I. p. 123, and others), according to which ἀναστήσας is rendered like מֵרִפְּי, *prodire jubens, exhibens* (iii. 22, vii. 37). This rendering would hardly have been adopted and defended, had it not been thought necessary to understand Ps. ii. 7 of the appearance of Jesus upon earth. — ὡς . . . γέγραπται] denotes the ἀναστήσας Ἰησοῦν as the event which took place *according to* (besides other scriptural passages) *the saying* in Ps. ii. 7. — τῷ πρώτῳ] Formerly (see Wetstein)—though not universally, yet frequently—the first Psalm was wont not to be separately numbered, but, as an introduction to the Psalter and certainly composed for this object, to be written along with the second Psalm, as it is even now found in mss. As, however, such a local citation of a passage is found neither in Paul's writings nor elsewhere in the N. T., it must be assumed that Paul did not himself utter the πρώτῳ, and that it was not even added by Luke; but that he took it over from his documentary source—into which it had doubtless come, because it was esteemed particularly noteworthy that this prophecy should be found written on the very front of the Psalter. — υἱός μου εἰ σὺ κ.τ.λ.] in the historical sense

of the Psalm composed by Solomon on his anointing: *My son* (as the theocratic king) *thou art*; *I* (no other) *have this day begotten thee* (made thee by thine anointing and installation to be this my son). But, according to the Messianic fulfilment of this divine saying, so far as it has been historically fulfilled (it is otherwise in Heb. i. 5) especially by the resurrection of the Messiah: *My Son* (as the Messiah) *thou art*; *I am He who has this day* (on the day of the resurrection) *begotten Thee*, installed Thee into this divine Sonship by the resurrection (Rom. i. 4),—inasmuch, namely, as the resurrection was the actual guarantee, excluding all doubt, of that Sonship of Christ. Thus has God by the resurrection, after His humiliation, although He *was* from eternity God's Son, *constituted* Him the Son of God (He has *begotten* Him). Comp. ii. 36. The expression is not to be illustrated from *πρωτότοκος ἐκ. τ. νεκρῶν*, Col. i. 18 (against Baumgarten); because for denoting the installation into the divine Sonship the figure *begotten* suits admirably; but, as a new beginner of life (as Baumgarten explains it), Christ would by the resurrection not be *begotten*, but *born*. Comp. also Rom. viii. 29. The *σήμερον*, moreover, which to those interpreters, who explain the *ἀναστήσας* generally of the bringing forward Jesus, must appear without significance and included in the quotation only for the sake of completeness (as is, however, not the case even in Heb. i. 5), forms an *essential element* of the prophecy in its relation to the connection.

Ver. 34. *But that God raised Him from the dead as one who is no more to return to corruption, He has thus said.* The *μηκέτι μέλλοντα . . . διαφθορ.* is the main element whereby the speech *advances*. Comp. Rom. vi. 9. — *εἰς διαφθοράν*] *into corruption*, is not, with Kuinoel (after Beza and Piscator), to be explained: *in locum corruptionis*, i.e. *in sepulcrum*, for which there is no reason at all, as *μηκέτι* by no means requires the inference that Christ must already have been once in the condition of corruption; for *μηκέτι* refers logically to the general idea of *dying* present in the mind of Paul, which he, already thinking on Ps. xvi. 10, expresses by *ὑποστρ. εἰς διαφθ.* Comp. Winer, p. 574 [E. T. 772]. Bengel aptly says: “non amplius ibit in mortem, quam alias solet

subsequi διαφθορά." The appeal to the LXX., which renders חַשְׁבָּה by διαφθορά, is equally inadmissible, for the translators *actually so understood* חַשְׁבָּה, and thus connected with their διαφθορά no other idea than *corruptio* (comp. on ii. 27). — δώσω ὑμῖν τ. ὅσ. Δ. τ. πιστά] a free quotation of the LXX. Isa. lv. 3, in which Paul, instead of διαθήσομαι ὑμῖν διαθήκην αἰώνιον, gives δώσω ὑμῖν, certainly *not designedly*, because the text of the LXX. represents the appearance of the Messiah as something future, as Olshausen thinks; for the words of the LXX., particularly the αἰώνιον, would have been very suitable as probative of our passage; nor yet by a *mistake of memory*, as the passage about the eternal covenant certainly was very accurately known to the apostle; but because he saw the *probative force* in τὰ ὅσια Δ. τὰ πιστά, and therefore, in introducing those words on which his argument hinged, with his freedom otherwise in quotation he regarded it as sufficient only to prefix to them that verb, the idea of which is really contained in διαθήσομαι ὑμῖν διαθήκην αἰών. *I shall give unto you the holy things of David, the sure; i.e. the holy blessings conferred by me on David, the possession of which will be (federally) sure and certain.* By this is meant the whole Messianic salvation as eternally enduring, which (in an ideal sense, for future realization by the Son of David, the Messiah) belonged as a holy property to David, the Messianic ancestor, and was to come to believers through Christ as a sacred inheritance. The LXX. translates חֶסֶדִּי דָוִד *inexactly* by τὰ ὅσια Δαυὶδ; but on this very account the literal meaning *beneficia* is not (against Kuinoel and others) to be assumed for ὅσια. It denotes *veneranda, pie observanda*. Comp. Bremi, *ad Lys.* p. 269, Goth. — The *historical* meaning of the passage in Isaiah contains a promise of the Messianic times alluring the exiles to the appropriation of the theocratic salvation; but in this very *Messianic nature* of the promise Paul had reason and right to recognise the condition of its fulfilment in the eternal remaining-alive of the risen Christ, and accordingly to understand the passage as a prophetic *promise* of this eternal remaining-alive; because through a Messiah liable again to death, and accordingly to corruption, those holy possessions of

David, seeing they are to be πιστά, could not be conferred; for that purpose His life and His government, as the fulfiller of the promises (2 Cor. i. 10), must be *eternal*. Comp. Calvin and Hofmann, *Weissag. u. Erf.* II. p. 173 f. As surely as God, according to this prophetic assurance, must bestow the ὅσια Δαυὶδ τὰ πιστά, so surely Christ, through whom they are bestowed, cannot again die. Less accurately Hengstenberg, *Christol.* II. p. 384.

Ver. 35. Διό] *therefore*, namely, because the Messiah, according to ver. 34, after His resurrection will not again die, but live for ever. — ἐν ἑτέρῳ] *sc.* ψαλμῷ, which is still present to the mind of the speaker from the quotation in ver. 33. — λέγει] the subject is necessarily that of εἶρηκεν, ver. 34, and so neither David (Bengel, Heinrichs, and others) nor the Scripture (Heumann), but *God*, although Ps. xvi. 10 contains *David's* words addressed to God. But David is considered as interpreter of God, who has put the prayer into his mouth. Comp. on Matt. xix. 5. As to the passage quoted, see on ii. 25–27. Calvin correctly says: “Quod ejus corpus in sepulcro fuit conditum, nihil propterea juris habuit in ipsum corruptio, quum illic integrum *non secus atque in lecto jacuerit* usque ad diem resurrectionis.”

Vv. 36, 37 give the explanation and demonstration (γάρ), that *in Christ raised by God from the dead* this language of the Psalm has received its fulfilment. Comp. ii. 29–31. — ἰδίᾳ γεγενεᾶ] Dativus commodi: *for his own contemporaries*. Others understand it as the dative of time: *sua aetate* (Kuinoel and the older interpreters) or *tempore vitae suae* (Olshausen). Very tame and superfluous, and the latter contrary to the *usus loquendi*. ἰδίᾳ γεγενεᾶ is added in foresight of the future Messianic γεγενεᾶ (viii. 33), for which the Son of David serves the counsel of God. “Davidis partes non extendunt se ultra modulum aetatis vulgaris,” Bengel. — τῇ τοῦ Θεοῦ βουλῇ] may *either* be connected with ἐκοιμήθη (Erasmus, Castalio, Calvin, Vatablus, and others) or with ὑπηρετήσας (Vulgate, Beza, Luther, Wolf, Bengel, Kuinoel, Olshausen, Baumgarten, and others): *after he for his generation had served the counsel of God*. The latter meaning is more in keeping with the

theocratic standpoint of David and ver. 22. — *προσέτεθη πρὸς τοὺς πατέρας αὐτοῦ*] *was added to his fathers*, namely, as regards his soul in Sheol, whither his fathers had preceded him. A well-known Hebrew expression, Judg. ii. 10; Gen. xv. 15, xxv. 8, and Knobel thereon.

Vv. 38–41. From the previously proved resurrection of Jesus, there *follows* (οὖν), what is now solemnly announced (γνωστὸν κ.τ.λ.) and does not appear as a mere “passing hint” (Baur) of the Pauline doctrine of justification—that precisely through *Him*, who was thus so uniquely attested by God to be the promised Messiah, the Messianic forgiveness and justification are offered (vv. 38, 39); and from this again follows (οὖν, ver. 40) with equal naturalness, as the earnest conclusion of the speech, the warning against despising this benefit. — Observe that Paul does not enter on the point, that the *causa meritoria* of forgiveness and justification lay in the *death on the cross*, or how it was so; this belonged to a *further* instruction afterwards; at this time, on the first intimation which he made to those who were still unbelievers, it might have been offensive and prejudicial. But with his wisdom and prudence, according to the connection in which the resurrection of the Lord stands with His atoning death (Rom. iv. 25), he has neither prejudiced the truth nor (against Schneckenburger and Baur) exhibited an un-Pauline (an alleged Petrine) reference of justification to the resurrection of Jesus.

Vv. 38, 39. *Διὰ τούτου*] *through this one*, i.e. *through His being announced to you*. — *καὶ ἀπὸ πάντων . . . δικαιούται*] *and that from all things, from which* (ὧν = ἀφ’ ὧν, see on ver. 2) *ye were unable to be justified in the law of Moses, every one who believes in this One is justified*. — *ἀπὸ πάντων*] is pregnant: *justified* and accordingly freed (in respect of the bond of guilt) *from all things*. Rom. vi. 7; Eccus. xxvi. 29; *Test. XII. patr.* p. 540. — *ἐν τῷ νόμῳ* and the emphatic *ἐν τούτῳ* represent the *δικαιωθῆναι* as *causally grounded*, not in the law, but in Christ. But the proposition that one becomes justified in Christ by means of faith from all things (i.e. from all sins; comp. before *ἄφεσις ἁμαρτιῶν*), from which one cannot obtain justification in the law, is not meant to affirm that already in

the law there is given a partial attainment of justification and the remainder is attained in Christ (Schwegler, *nachapost. Zeitalt.* II. p. 96 f.; admitted also by Zeller, p. 299), which would be un-Pauline and contrary to the whole of the N. T. On the contrary, Paul, when laying down that proposition in itself entirely correct, leaves the circumstance, that man finds in the law justification from *no kind* of sins, still entirely out of account, with great prudence not adopting at once an antinomistic attitude, but reserving the particulars of the doctrine of justification in its relation to the law for eventually further Christian instruction. The proposition is of a general, theoretic nature; it is only the *major proposition* of the doctrine of justification (from all things from which a man is not justified *in the law*, he is justified *in Christ* by faith); the *minor proposition* (but in the law a man can be justified from *nothing*) and the *conclusion* (therefore only in Christ can *all* justification be obtained) are still kept back and reserved for further development. Therefore the shift of Neander, I. p. 145, is entirely unnecessary, who (comp. also Schneckenburger, p. 131, and Lekebusch, p. 334) very arbitrarily assumes that πάντων is designed to denote only the *completeness* of the removal of guilt, and that, properly speaking, Paul has had it in view to refer the relative to the whole idea of δικαιωθῆναι, but by a kind of logical attraction has referred it to πάντων. — We may add that *the* view (Wolf and others, following the Vulgate), according to which καὶ . . . δικαιούται is taken as an independent proposition (as it is also by Lachmann, who has erased καί, after A C* 8), is also admissible, although less in keeping with the flow of the discourse, which connects the negative element (ἄφεσις ἁμαρτ.) and the positive correlative to it (δικαιούται) with one another; therefore καί is the simple *and*, not: *and indeed*. But it is contrary to the construction to attach καὶ ἀπὸ . . . δικαιωθῆναι to the preceding; so Luther, also Bornemann, who, however, with D, inserts μετάνοια after καί. Lastly, that neither, with Luther, is ἐν τούτῳ to be connected with πιστεύων, nor, with Morus, is ἐν τούτῳ πᾶς ὁ πιστ. δικαιούται to be taken as a proposition by itself, is evident from the close reciprocal relation of ἐν τῷ νόμῳ and ἐν τούτῳ. — On

the idea of *δικαιοῦσθαι*, the essence of which here already, by *πᾶς ὁ πιστεύων*, most definitely emerges as the Pauline *justitia fidei*, see on Rom. i. 17.

Vv. 40, 41. *Ἐν τοῖς προφήταις*] *in volumine prophetarum*, Luke xxiv. 44; John vi. 45. — Hab. i. 5 is here quoted, according to the LXX. (which, instead of *בְּנִי*, probably read *בְּנִי*), from memory with an unimportant deviation. In the announcement of the penal judgments to be executed by means of the Chaldaeans, which are in Hab. *l.c.* threatened against the degenerate Jewish nation, the apostle sees a divine threatening, the execution of which, in the Messianic sense, would ensue at the impending last judgment by the punishment befalling the unbelieving Israelites. The divine threatening preserves its power and validity even to the end, and has then its last and highest fulfilment. This last Messianic judgment of God—not the ruin of the Jewish war (Wetstein and others)—is here the *ἔργον*. — *ἀφανίσθητε*] *vanish*, come to nought. Comp. Philostr. *Imag.* i. 26: *οὐχ ὡς ἀπόλουντο, ἀλλ' ὡς ἀφανισθεῖεν*. Jas. iv. 14. So very often in classical writers. See Toup, *Em. in Suid.* I. p. 92. The coming to nought through *terror* is meant. — *ἐργάζομαι*] The *present* denotes what God was just *on the point* of doing. The *ἐγώ* annexed (*I*, whom you despise) has the emphasis of divine authority. — *ἔργον*] A rhetorically weighty anaphora, and hence without *δέ*. Comp. Buttmann, *neut. Gr.* p. 341 [E. T. 398]. Krüger, § lix. 1. 3 f. — *ἐκδιηγῆται*] *tells it quite to the end*. Comp. xv. 3; Job xii. 3; Ecclus. xxxix. 12, xliii. 31, xliv. 8; Joseph. *Antt.* v. 8. 3; Bell. v. 13. 7.

Vv. 42, 43. After this speech Paul and Barnabas depart, and on their going out of the synagogue are requested by those present (the subject of *παρεκάλ.*) to set forth these doctrines again next Sabbath. But after the assembly was dismissed (*λυθείσης*), many even follow them (to their lodging), etc. — *ἐξιόντων δὲ αὐτῶν*] They consequently departed, as is indisputably evident from ver. 43, before the formal dismissal of the synagogue. Olshausen, indeed, thinks that the *ἐξιόντ. αὐτ.* did *not historically* precede the *λυθείσης τῆς συναγωγ.*, but is only anticipated as the chief point of the narrative, giving rise

to the request to appear again. But this is nothing but an arbitrary device, which would impute to Luke the greatest clumsiness in his representation. — εἰς τὸ μεταξὺ σάββατον] *on the next following Sabbath*. Instead of μεταξὺ, D has what is correct as a gloss: ἐξῆς. In the N. T. this meaning is without further example, for Rom. ii. 15 is not a case in point. From the apostolic Fathers: Barnabas 13; Clemens, *ad Cor.* I. 44. For the few, but quite certain examples from the other later Greek (Plut. *Inst. Lac.* 42, *de discr. amici et adul.* 22; Joseph. *c. Ap.* i. 21; *Bell.* v. 4. 2,—but not *Bell.* ii. 11. 4), see Krebs, *Obss.* p. 220; Kypke, II. p. 67 f.; Wyttenb. *ad Plut. Mor.* p. 177 C. Comp. Otto, *ad Theoph. Ant.* i. 8, p. 26 ff. Others (Camerarius, Calvin, Beza, Erasmus Schmid, Rosenmüller, Sepp, and others) render: “*diebus sabbatha intercedentibus*,” by which, following the *Recepta* (see the critical remarks), those making the request are regarded as *Gentiles*, who would have desired a *week-day*. Comp. Luther: “*between Sabbaths*.” We should then have to explain σάββατον as *week* (Mark xvi. 9; Luke xviii. 12; 1 Cor. xvi. 2), that is: *on the intervening week*, so that it would require no conjectural emendation (Grotius: σαββάτων). But the evident connection in which ver. 42 stands with ver. 44 gives the necessary and authentic explanation: τῷ ἐχομένῳ σαββάτῳ. — τ. σεβομ. προσηλ.] *the (God) worshipping proselytes*. This designation of the proselytes occurs only here; elsewhere, merely προσήλυτοι (ii. 10, vi. 5; Matt. xiii. 21), or merely σεβόμενοι with (xvi. 14, xviii. 6) and without (xiii. 50, xvii. 4, 17) Θεόν. Yet there is here no pleonasm; but σεβομ. is added, because they were just coming from the worship, as constant partakers in which they were worshipping proselytes. — οἵτινες] applies to Paul and Barnabas, who (*quippe qui*) made moving representations (ἐπειθον) to those following them to continue in the grace of God (which by this first preaching of the gospel had been imparted to them), because the apostles by the very following of the people (and certainly also by their expressions) might be convinced that the χάρις τοῦ Θεοῦ had found an entrance into their souls. — προσλαλοῦντες] *speaking to them*; xxviii. 20. Lucian. *Nigr.* 7. 11, 18; Theophr. *Char.* 19; Wisd. xiii. 17.

Vv. 44, 45. *Τῷ δὲ ἐχομένῳ σαββ.*] *but on the following Sabbath.* Comp. xx. 15, xxi. 26; Luke xiii. 33; often also in classical writers. It is in itself, moreover, highly probable that the two apostles were not idle during the week, but continued their labours in private circles. — *συνήχθη*] As it was Sabbath (see also ver. 42), this assembly, at which also the Gentiles of the city were present (*σχεδὸν πᾶσα ἡ πόλις*, and see ver. 48), took place certainly *in and near the synagogue*, not, as Heinrichs supposes, “ante diversorium apostolorum.” The whole *city* = *πάντες οἱ πολῖται*; see Valckenaer, *ad Phoen.* 932. — *τοὺς ὀχλοὺς*] which consisted in great part of *Gentiles*, whose admission to the preaching of the Messiah now stirred up the angry zeal (*ζήλος*) of Israelitish pride (observe that here the *Ἰουδαῖοι alone without the proselytes* are named). — *ἀντιλέγοντες* is neither superfluous nor a Hebraism (Ewald, *Lehrb.* § 280b), but joined with *καὶ βλασφημ.*, it specifies emphatically the *mode* of *ἀντέλεγον*, namely, its hostile and spiteful form: they contradicted, *contradicting and at the same time blaspheming* (the apostle and his doctrine). See Lobeck, *Paralip.* p. 532 f. Comp. Judg. iv. 24.

Vv. 46, 47. *Ἦν ἀναγκαῖον*] namely, according to the counsel of God (see on ver. 14) and our apostolic duty. — *οὐκ ἀξίους κρίνετε κ.τ.λ.*] This judgment of their unworthiness they, *in point of fact*, pronounced upon themselves by their zealous contradicting and blaspheming. — *ἰδοὺ*] “*ingens articulus temporis magna revolutio*,” Bengel. As to the singular, comp. on Matt. x. 16. — *οὕτω γὰρ ἐντέταλται κ.τ.λ.*] a proof that the *στρεφόμεθα εἰς τὰ ἔθνη* occurred not arbitrarily, but in the service of the divine counsel. Isa. xlix. 6 (according to the LXX., with slight deviation), referring to the servant of God, is by *Paul and Barnabas*, according to the Messianic fulfilment which this divine word was to receive, recognised and asserted as *ἐντολή* for the apostolic office; for by means of this office it was to be brought about that the Messiah (*σε*) would *actually* become the light of the Gentiles (Luke ii. 32), etc., for which, according to this oracle, God has *destined* Him. — *τοῦ εἶναί σε κ.τ.λ.*] the final purpose: *in order that thou mayest be*, etc.

Vv. 48, 49. Τὸν λόγον τ. Κυρίου] see on viii. 25. — ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον] *as many of them as were ordained to eternal* (Messianic) *life*. Luke regards, in accordance with the Pauline conception (Rom. ix. ; Eph. i. 4, 5, 11, iii. 11 ; 2 Thess. ii. 13, *al.*), the believing of those Gentiles as ensuing in conformity to their destination, ordered by God already (namely, from of old), to partake of eternal life. Not *all in general* became believers, but *all those who* were divinely destined to this ζωή; and not the rest. Chrysostom correctly remarks: ἀφωρισμένοι τῷ Θεῷ. The τάξις of God in regard to those who became believers was in accordance with His πρόγνωσις, by means of which He foreknew them as *credituros*; but the divine τάξις was realized by the divine κλήσις effectual for faith (Rom. viii. 28–30)—of which Paul, with his preaching, was here the instrument. It was dogmatic arbitrariness which converted our passage into a proof of the *decretum absolutum*;¹ see Beza and Calvin *in loc.*, and *Canon. Dordrac.* p. 205, ed. Augusti. For Luke leaves entirely out of account the relation of “being ordained” to free self-determination; the object of his remark is not to teach a doctrine, but to indicate a historical sequence. Indeed, the evident relation, in which this notice stands to the apostle’s own words, ἐπειδὴ . . . ζωῆς (ver. 46), rather testifies *against* the conception of the *absolute* decree, and *for* the idea, according to which the destination of God does not exclude (comp. ii. 41) individual freedom (ὡς οὐ κατ’ ἀνάγκην, Chrysostom); although, if the matter is contemplated only from *one* of those two sides which it necessarily has, the other point of view, owing to the imperfection of man’s mode of looking at it, cannot receive proportionally its due, but appears to be logically nullified. See, more particularly, the remark subjoined to Rom. ix. 33. Accordingly, it is not to be explained of the *actus paedagogicos* (Calovius), of the *praesentem*

¹ In which case Beza, for example, proceeds with logical self-deception: “*Ergo vel non omnes erant vitae aeternae destinati, vel omnes crediderunt.*” Rather it is to be said: “*Omnes erant vitae aeternae destinati, sed credituri.*” This excludes from the divine τάξις of salvation those who reject the faith through their own fault.

gratiae operationem per evangelium (Bengel), of the *drawing of the Father*, John vi. 44, 37, etc., with the Lutheran dogmatic writers; but the literal meaning is to be adhered to, namely, *the divine destination* to eternal salvation: ἔθετο αὐτοὺς ὁ Θεὸς εἰς περιποίησιν σωτηρίας, 1 Thess. v. 9. Morus, Rosenmüller, Kuinoel, and others, with *rationalizing* arbitrariness, import the sense: “quibus, dum fidem doctrinae habebant, certa erat vita beata et aeterna,” by which the meaning of the word τεταγμένοι is entirely explained away. Others take ἦσαν τεταγμ. in the *middle sense* (quotquot se ordinaverant ad vitam aeternam), as Grotius, Krebs, Loesner, and others,¹ in which case τεταγμ. is often understood in its *military* sense (qui ordines servant; see Maji Obs. III. p. 81 ff.): “qui de agmine et classe erant sperantium vel contententium ad vitam aeternam” (Mede in Wolf). But it is against the middle rendering of τεταγμ. (comp. on xx. 13), that it is just seized on in order to evade an unpleasant meaning; and for the *sensus militaris* of τεταγμ. no ground at all is afforded by the context, which, on the contrary, suggests nothing else than the simple signification “*ordained*” for τεταγμ., and the sense of the *aim* for εἰς ζωὴν αἰών. Others join εἰς ζωὴν αἰώνιον to ἐπίστευσαν, so that they understand τεταγμ. either in the usual and correct sense *destinati* (so Heinrichs), or quotquot *tempus constituerant* (Markland), or *congregati* (Knatchbull), in spite of the simple order of the words and of the expression πιστεύειν εἰς ζωὴν αἰώνιον being without example; for in 1 Tim. i. 16 εἰς defines the *aim*. Among the Rabbins, also, the idea and expression “*ordinati* (מוכנים) *ad vitam futuri saeculi*” (as well as the opposite: “*ordinati ad Gehennam*”) are very common. See the many passages in Wetstein. But Wetstein himself interprets in an entirely erroneous manner: that they were *on account of their faith* ordained to eternal life. The faith, foreseen by God, is *subsequent*, not previous to the ordination;

¹ Hofmann's view, *Schriftbew.* I. p. 238, amounts to the same thing: “who, directed unto eternal life, were in a disposition of mind corresponding to the offer of it.” The comparison of 1 Cor. xvi. 15 does not suit. Lange, II. p. 173, in a similar manner evades the meaning of the words: “those who under God's ordination were at that time ripe for faith.” Comp. already Bretschneider, “*dispositi*,”—that is to say, “*apti facti* oratione Pauli.”

by the faith of those concerned their divine *τάξις* becomes *manifest* and recognised. See Rom. viii. 30, x. 14; Eph. i. 11, 13, *al.*

Ver. 50. Παρώτρυναν τ. σεβ. γυν. τ. εὐσχ.] *they stirred up* (Pind. *Ol.* iii. 38; Lucian, *Tox.* 35) *the female proselytes, of genteel rank* (see xvii. 12, and on Mark xv. 43). Heinrichs interprets σεβ. otherwise: “*religiosas zeloque servandorum rituum ethnicorum ferventes.*” Against this may be urged the stated use of σεβ. in this narrative (vv. 16, 43), as well as the greater suitableness of the thing itself, that the crafty Jews should choose as the instruments of their hatred the female proselytes, who were sufficiently zealous for the honour of their adopted religion to bring about, by influencing their Gentile husbands, the intended expulsion of the apostles.

Ver. 51. Ἐκτιναξ. τ. κονιορτ.] *as a sign of the greatest contempt.* Comp. xviii. 6, and see on Matt. x. 14. — ἐπ’ αὐτούς] *against them*, is to be understood either as denoting the direction of the movement of the feet in shaking off the dust, or, more significantly, in the sense of the *direction, frame of mind*, in which the action took place. Comp. Luke ix. 5. — Ἰκόνιον] belonging at an earlier period to Phrygia (Xen. *Anab.* i. 2. 19), but at this time the capital of Lycaonia (Strabo, xii. p. 568; Cic. *ad Div.* xv. 4; Plin. *N. H.* v. 25), and even yet (*Konich* or *Koniyah*, see Ainsworth’s *Travels in the track of the Ten Thousand Greeks*) an important city. Ammian. Marc. xiv. 2, reckons it to belong to (the neighbouring) Pisidia, in opposition to the above witnesses,—an error easily committed. In Iconium the legend makes *Thecla* be converted by Paul.—From the Pisidian Antioch they did not move farther forward, but turned south-eastward, in order (xiv. 26) at a later period to return by ship to the Syrian Antioch.

Ver. 52. What a simple and significant contrast of the effect produced by the gospel, in spite of the expulsion of its preachers, in the minds of those newly converted! *They were filled with joy* (in the consciousness of their Christian happiness), *and with the Holy Spirit!* Πάθος γὰρ διδασκάλου παρρησίαν οὐκ ἐγκόπτει, ἀλλὰ προθυμότερον ποιεῖ τὸν μαθητήν, as Chrysostom here says.

CHAPTER XIV.

VER. 2. ἀπειθοῦντες] A B C \aleph , min. have ἀπειθήσαντες, which Lachm. Tisch. Born. have adopted; and rightly, partly on account of the preponderating authority (D, however, does not here concur, as it has an entirely different reading), and partly because ἀπειθοῦντες most directly presented itself to the mechanical scribes as a contrast to those who had become believers. If they had conformed themselves to πιστεῦσαι, ver. 1, they would have written ἀπιστήσαντες. — Ver. 3. Before διδόντι Elz. has καί, against decisive evidence. — Ver. 8. After αὐτοῦ Elz. has ὑπάρχων, against greatly preponderating evidence. Added from iii. 2 as an unnecessary completion. — περιπεπατήκει] So (not περιεπεπεπ. as Elz.) D E G H, min. Chrys. Lachm. and Tisch. have περιεπάτησεν, after A B C \aleph , min. But the regular preference, which in relative sentences the Greeks give to the aorist over the pluperfect, here easily supplanted the latter. — Ver. 9. ἤκουε] Lachm. Tisch. Born. read ἤκουσεν, after A D E G H \aleph , min. Chrys. Theoph. An alteration, as the narrative continues in the aorist, and the intentional selection of the imperfect here was not understood. — Ver. 10. Lachm. Tisch. Scholz (Born. ἀνήλατο, after D) have ἤλατο. But Elz. has ἤλαστο, against decisive evidence. The aorist yielded to the imperfect on account of περιεπάτει. — Ver. 12. μέν] is, after A B C* D \aleph , rightly erased by Lachm. Tisch. Born. as a customary insertion. — Ver. 13. After πόλεως Elz. has αὐτῶν. A current addition, condemned by the witnesses. — Ver. 14. ἐξέπηδησαν] Elz. has εἰσεπήδ., against decisive evidence. The less the reference of ἐξ — was understood, the more easily would the better known εἰς be inserted, corresponding to εἰς τὸν ὄχλον. — Ver. 17. καίτοιγε] Others: καίγε (so D E, Born.). Others: καίτοι (so A B C* \aleph^{**} , Lachm.). With this diversity καίτοι, and also γέ, are to be considered as certainly and predominantly attested; and therefore καίτοιγε, with C*** G H \aleph^{*} , min. Chrys. Theoph. Oec., is to be retained. Beside καί sometimes the one particle and sometimes the other was omitted, as is also the case in xvii. 27. — ἀγαθουργῶν] so to be read, with A B C \aleph , min. Ath. Recommended by Griesb. and adopted by Lachm. Tisch. But Elz.

Scholz, Born. have ἀγαθοποιῶν, which, as the more usual word, was inserted. — ἡμῶν . . . ἡμῶν] Elz. has ἡμῶν . . . ἡμῶν, against very important witnesses. The alteration arose, because the sentence had become a commonplace. — After ver. 18, C D E, min. vss. read διατριβόντων αὐτῶν κ. διδασκόντων. So Born. with δέ after διατρ., and attaching it to what follows. An interpolation, by way of smoothing the transition from ver. 18 to its contrast in ver. 19, variously enriched by different insertions. — Ver. 19. νομίσαντες] Lachm. Tisch. and Born. have νομίζοντες, after A B D 8, min. The *Recepta* arose mechanically from the context. — τεθνάναι] Lachm. Tisch. read τεθνήκηναι, after A B C 8, min. Correctly, as the contracted form was the more usual. — Ver. 28. After διέτριβον δέ Elz. has ἐκεῖ, which has been, after A B C D 8, min. and several vss., erased or suspected since the time of Griesb. Insertion for the sake of more precise definition.

Vv. 1, 2. Κατὰ τὸ αὐτό] *at the same time, simul* (Vulg.), ὁμοῦ, Hesych. Comp. 1 Sam. xxxi. 6, and examples in Kypke, II. p. 69 f.; Schaefer, *ad Bos. Ell.* p. 210. — Ἑλλήνων] see on xi. 20. Comp. xviii. 4, 6. Yet here *those Gentiles* only are meant *who were in connection with Judaism as proselytes of the gate* (comp. xiii. 43), and thus had not by circumcision laid aside their Greek nationality. This limitation is required by the context; for they are present in the synagogue, and in ver. 2 the ἔθνη are distinguished from them, so that they occupy a middle place between the ἔθνη and the Ἰουδαῖοι. — οὕτως] *in such a manner*, so effectively. — ὥστε] refers to the preceding οὕτως, as in John iii. 16. Often so in Greek writers, e.g. Xen. *Mem.* i. 2. 1; Sturz, *Lcx.* IV. p. 623. — ἀπειθήσαντες (see the critical remarks), *having refused obedience* (by unbelief). — ἐκάκ.] *they made evil-affected*, put into a bad frame of mind, i.e. *ad iracundiam concitaverunt* (Vulg.), like the German phrase, “*sie machten böse.*” This meaning, not in use with Greek writers, nor elsewhere in the N. T. or in the LXX. (Ps. cvi. 32 ?) and Apocr., occurs in Joseph. *Antt.* xvi. 1. 2, 7. 3, 8. 6. — κατὰ τῶν ἀδελφ.] refers to ἐπῆγ. κ. ἐκάκ. conjointly. Both were hostilely directed *against the Christians*.

Vv. 3, 4. Οὖν represents vv. 3 and 4 as a consequence of vv. 1 and 2. “In consequence of that approval (ver. 1) and this hostility (ver. 2), they spent indeed (μέν) a consider-

able time in free-spoken preaching (ver. 3), but (δέ) there arose a division among the multitude" (ver. 4). — ἐπὶ τῷ Κυρίῳ] states on what their bold teaching rested—had its stay and support. See Bernhardt, p. 250. Hence as regards sense: *freti Domino*. Elsewhere in the N. T. with ἐν. Κύριος may as well be *Jesus* (Heinrichs, Olshausen) as *God* (Grotius, Morus, Kuinoel); the mode of conception of the apostolic church admits both the former (Mark xvi. 20) and the latter. The latter, however, is preponderantly supported partly by Acts xx. 32, where τῆς χάριτος αὐτοῦ is to be referred to *God*, and partly by iv. 29, 30, where διδόντι σημεῖα κ.τ.λ. likewise points to *God*. Comp. Heb. ii. 4. — τῷ μαρτυροῦντι . . . αὐτῶν] *who gave* (practically confirmatory) *testimony* (comp. x. 43, xiii. 22, xv. 8) *to the word of His grace* (to the gospel, xx. 24), *in granting that signs and wonders should be done by their hands*. The second participle διδόντι, added without copula, denotes the *form*, in which the μαρτυρεῖν was presented. — ἐσχίσθη] comp. John vii. 43. "*Scinditur incertum studia in contraria vulgus*." Virg. *Aen.* ii. 39. Examples in Wetstein. — καὶ] *and indeed*.

Vv. 5-7. Ὀρμή] *impetus* (Vulg.), but not exactly in the sense of an *assault* (Luther, comp. Castalio, Calvin, and others), nor yet a *plot* (Kuinoel, de Wette, and others). The former meaning, according to the context, expresses too much; the latter is not sanctioned by linguistic usage (even in Jas. iii. 4). It denotes a *strong pressure*, a *pushing and thronging*. Comp. Herod. vii. 18: ἐπεὶ δαιμονίη τις γίνεται ὄρμη, Plat. *Phil.* p. 35 D: ψυχῆς ξύμπασαν τὴν τε ὄρμην καὶ ἐπιθυμίαν, Dem. 309. 4: εἰς ὄρμην τοῦ τὰ δέοντα ποιεῖν προτρέψαι, Xen. *Mem.* iv. 4. 2; Jas. iii. 4; 3 Macc. i. 23, iv. 3. — σὺν τοῖς ἄρχουσιν αὐτῶν] joins on closely to Ἰουδαίων, whose rulers of the synagogue and elders are meant. Comp. Phil. i. 1. On ὑβρίσαι, comp. Luke xviii. 32; 1 Thess. ii. 2; Lucian, *Soloecc.* 10.¹ — συνιδόντες] Comp. on xii. 12. It had become known to them, what was at work against them. — Λύστρα (sometimes used as feminine singular, and sometimes as neuter

¹ ἦτοι πληγαῖς ἢ δεισμοῖς ἢ καὶ ἄλλων τρόπων. The distinction there stated of ὑβρίζειν with εἰς is groundless. See, on the contrary, e.g. Dem. 522. ult. 539. 14.

plural, as in ver. 8, see Grotius) and Δέρβη, two cities of Lycaonia, to the north of Taurus, and lying in a south-eastern direction from Iconium. Ptol. v. 4 reckons the former to belong to the neighbouring Isauria; but Plin. v. 32 confirms the statement of our passage. On their ruins, see Hamilton's *Travels in Asia Minor*, II. pp. 301 f., 307 f.; Hackett, p. 228.

Vv. 8-10.¹ Ἐκάθητο] *he sat*, because he was *lame*. Perhaps he begged (comp. John ix. 8), like the lame man in chap. iii. — περιπεπ.] Pluperfect *without augment*. See on Matt. vii. 25, and Valckenaer, p. 504 f. Bornemann, *ad Xen. Cyr.* vi. 2. 9. Observe, moreover, the earnest circumstantiality of the narrative. — ἤκουε] The *imperfect* denotes his *persevering listening*. — ἰδών] Paul *saw* in the whole bearing of the man closely scanned by him (in his look, gestures, play of features) his confidence of being saved, *i.e.* healed. This confidence was excited by listening to the discourse of the apostle; by which Paul appeared to him as a holy man of superior powers. Bengel aptly says: "dum claudus verbum audit, vim sentit in anima, unde intus movetur, ut ad corpus concludat." — τοῦ σωθῆναι] This genitive of the object depends directly on πίστιν. See Buttmann's *neut. Gr.* p. 229 f. [E. T. 266]. — μεγάλην τῇ φωνῇ] thus, with the *μεγ.* predicatively *prefixed* only here and in xxvi. 24. See, generally, Kühner, § 493. 1, and especially Schaefer, *ad Dionys. Comp.* p. 359. — ὀρθός] *ita ut erectus stes*. See on Matt. xii. 13, and Bornemann, *Schol. in Luc.* p. 39 f. — ἤλατο κ. περιεπάτει] Observe the exchange of the aorist and imperfect: *he sprang up, made a leap, and walked*. Otherwise in iii. 8.

¹ Although two cures of the same kind of infirmity and in a similar miraculous manner naturally enough produce two similar narratives, yet it cannot surprise us that, according to the criticism of Schneckenburger, Baur, and Zeller, the whole of this narrative is assumed to originate from an imitation of the narrative of the earlier Petrine miracle in chap. iii. "But with the miracle is withdrawn also the foundation of the attempted worship of the two apostles; this, therefore, cannot be regarded as historical, and so much the less, as it also is exposed to the suspicion of having arisen from an exaggerated repetition of a trait from the history of Peter," Zeller, p. 214. Comp. Baur, I. p. 112 ff. ed. 2. In a corresponding manner have the miracles of Paul generally been placed in parallelism with those of Peter, to the prejudice of their historical truth. Comp., in opposition to this view, Trip, *Paulus nach d. Apostelgesch.* p. 161 ff.

Ver. 11. *Λυκαονιστί*] Chrysostom has finely grasped the object of this remark: οὐκ ἦν τοῦτο οὐδέπω δῆλον, τῇ γὰρ οἰκείᾳ φωνῇ ἐφθέγγοντο λέγοντες, ὅτι οἱ θεοὶ κ.τ.λ. Διὰ τοῦτο οὐδὲν αὐτοῖς ἔλεγον. The more surprised and astonished the people were, the more natural was it for them to express themselves in *their native dialect*, although Zeller reckons this very improbable and calculated with a view to make the homage go as far as possible. Nothing definite can be made out concerning the *Lycæonian language*; perhaps a dialect of the Lycian (Lassen in the *Zeit. d. Deutsch. morgenl. Gesellsch.* 1856, p. 329 ff.), which Jablonsky (in Iken's *nov. Thes.* II. p. 638 ff.) considered as derived from the Assyrian; Grotius, as identical with the Cappadocian; and Gühling (*de lingua Lycæon.*, Viteb. 1726), as a corrupt Greek. — ὁμοιωθέντες ἀνθρώποις] *having become similar to men*. Theophanies in human form (Hom. *Od.* xvii. 485 ff.) belonged, at the instance of the myths of antiquity,¹ to the heathen popular belief, in which such conceptions survived as an *echo* of these ancient myths (comp. Themist. vii. p. 90, quoted by Wetstein on ver. 12); although Baur (comp. Zeller) discovers here an *imitation*, in which the author of the Acts shows himself as “acquainted with mythology.” Comp., moreover, the analogous conception which attached itself to the appearance of Pythagoras, of Apollonius of Tyana, and others (Valckenaer, p. 506). Such a belief was naturally rejected by philosophers (Plat. *Rep.* ii. p. 381 C-E; Cic. *de Harusp.* 28); but just as naturally it lingered among the people.

Ver. 12. The fact that Barnabas and Paul were declared to be *Zeus* and *Hermes*, is explained partly and primarily from the well-known provincial myth, according to which these gods were once hospitably entertained in the same regions by Philemon and Baucis (Ovid. *Met.* viii. 611 ff.); but partly also from Zeus having a temple in front of the city (ver. 13), and from its being the office of Hermes, as the eloquent (*voeis et sermonis potens*, Macrob. *Sat.* I. 8) interpreter (λόγου προφήτης, Orph. *H.* 27. 4) and messenger of the gods (Apollod. iii. 10. 2), to accompany his father when he came

¹ See also Nägelsbach, *Homer. Theol.* p. 153.

down to the earth (Hygin. *Poet. Astron.* 34; Ovid. *Fast.* v. 495). Comp. Walch, *Diss. in Act.* III. p. 173 ff. Paul was called Hermes, because, in contrast to his companion, it was he who was "leader of the word" (αὐτὸς ἦν ὁ ἡγ. τ. λ.), as Hermes was considered Θεὸς ὁ τῶν λόγων ἡγεμῶν, Jamblich. *de myster. Aeg.* 1. Probably also his more juvenile appearance and greater activity, compared with the calmer and older Barnabas, contributed to this; but certainly not, as Neander conjectures, his insignificant bodily appearance; for apart from the fact that this rests only on very uncertain tradition (in the *Acta Pauli et Theclae* in Tischendorf, *Act. apocr.* p. 41, he is described as μικρὸς τῷ μεγέθει, φιλὸς τὴν κεφαλὴν, ἀγκύλος ταῖς κνήμαις; comp. Malalas, *Chronogr.* x. p. 247; Nicephor. *H. E.* iii. 37), Hermes is always represented as a handsome, graceful, very *well-formed* young man. Comp. Müller, *Archäol.* § 379, 380. But certainly Barnabas must have had a more *imposing* appearance, καὶ ἀπὸ τῆς ὀφείας ἀξιοπρεπῆς, Chrysostom.

Ver. 13. *But the priest* (then officiating) *of the Zeus, who is before the city, i.e. of the Zeus* (πολιεύς), who had his seat in a temple in front of the city. *ἱεροῦ* is not to be supplied, with Kuinoel and others (see Bernhardt, p. 184 f.), as τοῦ Διὸς is the genitive directly belonging to ἱερεὺς; but the expression τοῦ ὄντος πρὸ τῆς πόλ. is explained from the heathen conception that the god himself is present in his temple, consequently *is* (ὄντος) at the place where his temple stands: hence the classical expressions παρ' Διὸς (*ad fanum Jovis*), παρ' Ἡρῆ (Jacobs, *ad Del. epigr.* p. 229). Wolf thinks that it is spoken "de Jove, cujus simulacrum (and so not *templum*) ante urbem erectum erat." But mere statues had no special priests. See Valckenaer, *Opusc.* II. p. 295, and *Schol.* I. p. 509. It does not, however, follow from this passage, that there was also a temple of Jupiter *in the city* (Olshausen). — ταύρους καὶ στέμματα] *bulls and garlands*. "Taurus tibi, summe Deorum," Ovid. *Metam.* iv. 755. Beza, Calovius, Raphel, Erasmus Schmid, Palaiet, Morus, Heinrichs, and others, have quite erroneously assumed a hendiadys for ταύρους ἐστεμμένους. This would come back to the absurd idea:

bulls and, indeed, garlands. See Fritzsche, *ad Matth.* p. 856. Winer, p. 585 [E. T. 786]. The *destination of the garlands* is, moreover, not to be referred to the deified apostles (in opposition to Grotius and Valckenaer), who (like statues, comp. *ep. Jerem.* 9) were to have been adorned; but to the animals that were to be adorned therewith at the commencement of the sacrifice (see Wetstein and Dougltaeus, *Anal.* p. 80 ff.; Hermann, *gottesd. Alterth.* § 24. 7), because the design of the garlands is included in the ἤθελε θύειν. — ἐπὶ τοὺς πυλῶνας] *to the gates* (doors of the gate), namely, of the *city*. This reference is required by the correlation in which ἐπὶ τοὺς πυλῶνας stands to τοῦ ὄντος πρὸ τῆς πόλεως. The alleged incarnate gods were in the city, and therefore the sacrifice was to be brought at *the gates of the city*. The reference to the doors of *the temple* (οἱ μὲν ἱεροὶ τοῦ νεῶ πυλῶνες, Plut. *Tim.* 12), or of the *house* where the apostles lodged, is not in keeping with the context.

VV. 14, 15. Ἀκούσαντες] Perhaps an inhabitant already gained by them for Christ brought intelligence of the design. — διαβρῆξ. τ. ἰμάτ. αὐτ.] *from raim and sorrow.* See on Matt. xxvi. 65. Not: *as doing penance* for the blinded people, as Lange imagines. — ἐξεπήδησαν] *they sprang out* (from the gate, to which they had hastened from their lodging) *among the multitude.* The simple representation depicts their haste and eagerness. — τί ταῦτα ποιεῖτε] see on Luke xvi. 2. — καὶ ἡμεῖς κ.τ.λ.] εὐθέως ἐκ προοιμίων ἀνέτρεψαν τὸ κακόν, Chrysostom. — ὁμοιοπαθεῖς] *of like nature and constitution.* Comp. Plat. *Tim.* p. 45 C, *Pol.* p. 409 B, comp. p. 464 D; Jas. v. 17. — εὐαγγελιζόμενοι . . . ζῶντα] contains what is characteristic of the otherwise ὁμοιοπαθεῖς ὑμῖν: *we who bring to you the message of salvation, to turn you from these vain, i.e. devoid of divine reality (gods), to the living (true) God.* εὐαγγελιζ. does not thus mean *cohortantes* (Heinrichs and Kuinoel), but retains its proper import; and the epexegetical infinitive ἐπιστρέφειν states the contents of the joyful news. It may be cleared up by supplying δεῖν, but this conception is implied in the relation of the infinitive to the governing verb. See Lobeck, *ad Phryn.* p. 753 f.; Kühner, II. § 647, *ad Xen. Anab.* v. 7. 34. — τούτων τῶν ματαίων] *masculine* (not

neuter), referring to the gods, present in the conception of the hearers, such as Zeus and Hermes, who yet are *no real gods* (1 Cor. viii. 4 ff.). — ὃς ἐποίησε] significant exegesis of the ζῶντα, whereby the ματαιότης of the polytheistic deification of the individual powers of nature is made very palpable. Comp. with the whole discourse the speech to the Athenians ("sublimiora audire postulant," Bengel), chap. xvii.

Vv. 16–18. *Who in the past ages left the Gentiles to themselves* (did not guide them by special revelation), *although He withal made Himself known, doing good to them, by the blessings of nature*—an indulgent description (comp. xvii. 30) of the ungodly character of the heathen, with a gently reproving reference to the revelation of God in nature. "Ὁρα πῶς λανθανόντως τὴν κατηγορίαν τίθησι, Chrysostom. Grotius aptly remarks: "Egregiam hic habemus formam orationis, quam imitari debeant, qui apud populos in idololatria educatos evangelium praedicant." Comp. Schneckenburger, *die natürl. Theol. d. Paul.* in his *Beitr.* p. 97 ff. — ταῖς ὁδοῖς] *local*¹ dative: *in their ways*. Comp. on 2 Cor. xii. 18; Jude 11; Judith xiii. 16; Ecclus. xxxv. 20. What is meant is the development of the inward and outward life in a way shaped by themselves, without *divine* regulation and influence, and also without the intervention of the divine anger. Comp. Rom. iii. 10 ff., i. 22 ff., where the whole moral abomination and curse of this relation is unveiled, whereas here only alluring gentleness speaks.² — καίτοιγε οὐκ ἠμάρτ. κ.τ.λ.] An indication that they, nevertheless, might and should have known Him. Comp. Rom. i. 20, καίτοιγε, as in John iv. 2, *quamquam quidem, and yet*. See also Baeumlein, *Partik.* p. 245 ff.; and Krüger, *Dion. H.* p. 267. — Observe the relation of the three participles, of which the second is logically subordinate to the first, and the third to the second: as doer of good, in that He gives you rain, thereby filling, etc. — οὐρανόθεν] not uselessly added. "Coelum

¹ See, generally, on the *dativus localis*, Becker, *Homer. Blätter*, p. 208 f.

² The announcement of the gospel forms the great *epoch* in the history of salvation, with the emergence of which the times of men's being left to themselves are fulfilled. See xvii. 30; Rom. iii. 25 f. Comp. also Hebart, *natürl. Theol. d. Ap. Paul.* p. 13. For judgment Jesus has come into the world.

sedes Dei," Bengel. Observe also the individualizing ὑμῶν (see critical remarks). — εὐφροσύνης] *joy* generally. Arbitrarily, Grotius and Wolf suggest that (Ecclus. xxxi. 33) *wine* is meant. — τὰς καρδίας ὑμῶν] neither stands for the simple ὑμᾶς, nor is it to be taken, with Wolf, of the *stomach* (Thuc. II. 49. 2); but the *heart* is *filled with food*, inasmuch as the *sensation* of being filled, the *pleasant feeling* of *satisfaction*, is in the *heart*. Comp. Ps. civ. 15; Jas. v. 5. — τοῦ μὴ θύειν αὐτοῖς] comp. x. 47. The genitive depends on κατέπαυσαν, according to the construction καταπ. τινά τινος, to divert a person from a thing, to hinder him in it (Hom. Od. xxiv. 457; Plat. Polit. p. 294 E; frequently in the LXX.), and μή is the usual particle with verbs of preventing and hindering (Hartung, Partikell. II. p. 167 f.; Baeumlein, l.c. p. 298 ff.).

Vv. 19–22. This unmeasured veneration was by hostile Jews, who arrived (ἐπῆλθον) from Antioch (xiii. 14, 50) and Iconium (vv. 1, 5, 6), transformed in the fickle multitude ("ventosae plebis suffragia!" Hor. Ep. i. 19. 37) into a participation in a tumultuous attempt to kill Paul. Between this scene very summarily related and the preceding, no interval is, according to the correct text (see critical remarks), to be placed (in opposition to Ewald). The *mobile vulgus*, that ἀσταθμητότατον πᾶν τῶν ἀπάντων (Dem. 383, 5), is at once carried away from one extreme to another. — καὶ πείσαντες κ.τ.λ.] *and after they* (the Jews who had arrived) *had persuaded the multitude* (to be of their party) *and stoned*¹ *Paul* (the chief speaker!), *they dragged him*, etc. — κυκλωσάντων] not *sepeliendi causa* (Bengel, Kuinoel, and others),—a thought quite arbitrarily supplied; but in *natural painful sympathy* the Lystrians who had been converted to Christ surrounded him who was apparently dead. — ἀναστὰς εἰσῆλθεν εἰς τ. π.] is certainly conceived as a miraculous result. — Ver. 22. καὶ ὅτι κ.τ.λ.] comp. ver. 27; but here so, that from παρακαλοῦντες a kindred verb (λέγοντες) must be borrowed. See Kühner, II. p. 605. Buttmann, *neut. Gr.* p. 330 [E. T. 385]. Comp. Krebs, p. 225. — δεῖ] namely, *ex decreto divino*. Comp. ix. 16. — ἡμᾶς]

¹ Consequently in the city. It was to be a φόνος δημόλιεστος ἐν πόλει (Soph. Ant. 36).

we Christians must, through many afflictions, enter into the Messianic kingdom (βασ. τ. Θεοῦ, to be established at the Parousia). Comp. Matt. x. 38; Rom. viii. 17 f.; also the saying of Christ in Barnab. *ep.* 7: οἱ θέλοντές με ἰδεῖν κ. ἄψασθαί μου τῆς βασιλείας ὀφείλουσι θλιβέντες κ. παθόντες λαβεῖν με. "Si ad vitam ingredi cupis, afflictiones quoque tibi necessario sufferendae sunt." *Vajikra Rabba*, f. 173, 4. — That, moreover, the stoning here narrated is the same as that mentioned in 2 Cor. xi. 25 (comp. Clem. *Cor.* I. 5: λιθασθεῖς), is necessarily to be assumed, so long as we cannot wantonly admit the possibility that the author has here inserted the incident known to him from 2 Cor. only for the sake of the contrast, or because he knew not a more suitable place to insert it (so Zeller). It is, however, an entirely groundless fancy of Lange, that the apparent death in vv. 19, 20 is what is meant by the trance in 2 Cor. xii. 1 ff.

Ver. 23. *Χειροτονήσαντες*] Erasmus, correctly: *suffragiis delectos*. The ecclesiastical offices were ἀρχαὶ χειροτονηταί or αἵρεταί (Hermann, *Staatsalterth.* § 148. 1). The analogy of vi. 2–6 requires this strict regard to the purposely chosen word, which, resting on the old method of choice by lifting up the hands, occurs in the N. T. only here and in 2 Cor. viii. 19 (see on that passage), and forbids the general rendering *constituebant* (Vulgate, Hammond, Kuinoel, and many), or *eligebant* (de Wette), so that the appointment would have taken place simply by apostolic plenary power (Löhe), although the word in itself (comp. x. 41, Lucian. *Philops.* 12, *al.*) might denote *eligere generally* without that special mode. Paul and Barnabas chose by vote presbyters for them, *i.e.* they conducted their selection by vote in the churches.¹ Entirely arbitrary and erroneous is the Catholic interpretation (see Cornelius a Lapide, and Beelen still, not Sepp), that it refers to the χειροθεσία at the

¹ Comp. Calvin *in loc.*; Rothe, *Anf. d. Christl. Kirche*, p. 150; Neander, I. p. 203. Against Schrader, V. p. 543, who finds in the appointment of presbyters α ὑσπερον πρότερον; see Lechler, *apost. u. nachapost. Zeitalt.* 358 f. On the essence of the matter, Ritschl, *altkath. K.* p. 363, correctly remarks that the choice was only the form of the recognition of the charisma and of subjection to it; not the basis of the office, but only the medium, through which the divine gift becomes the ecclesiastical office. Comp. on Eph. iv. 11.

ordination of presbyters. — κατ' ἐκκλησίαν] distributively, see Bernhardt, p. 240. Each church obtained *several* presbyters, xx. 17; Phil. i. 1. See Rothe, p. 181 ff. — προσευξ. μετὰ νηστ.] belongs to παρέθεντο, not, as Kuinoel supposes, to χειροτ. See on xiii. 9. The committing (comp. xx. 32) of the Christians of those places to the Lord (commending them to His protection and guidance; see on παρατιθέναι, Kypke, II. p. 70), which took place at the farewell (comp. xx. 32), was done by means of an act of prayer combined with fasting. The Κύριος is *Christ*, as the specific object of faith (εἰς ὃν πεπιστ.), not *God* (de Wette).

Vv. 25, 26. Πέργη] see on xiii. 13. — Attalia (now *Adalia*; see Fellows, *Travels in Asia Minor*, p. 133 ff.) was a seaport of Pamphylia, at the mouth of the Catarrhactes, built by Attalus Philadelphus, king of Pergamus. Strabo, xiv. 4, p. 667. — Ἀντιοχ.] They returned to Syria, to the mother church which had sent them forth. — ὅθεν ἦσαν παραδεδ. κ.τ.λ.] *from which they were commended to the grace of God for (the object) the work which they had accomplished.* ὅθεν denotes *the direction outwards*, in which the recommendation of the apostles to the grace of God had taken place at Antioch. See xiii. 3 f. Comp. xv. 40.

Vv. 27, 28. Συναγαγ.] expressly for this object. Comp. xv. 30. Calvin observes well: "quemadmodum solent, qui ex legatione reversi sunt, rationem actorum reddere." — μετ' αὐτῶν] *standing in active connection with them.* Comp. x. 38; Matt. xxviii. 20; also 1 Cor. xv. 10; and Mark xvi. 20: τοῦ Κυρίου συνεργούντος. As the text requires no deviation from this first and most natural rendering, both the explanation *per ipsos* (Beza, Piscator, Heinrichs) and the assumption of a Hebraism נֶחָמָם with נָחַם (Luke i. 72): quae *ipsis* Deus fecisset (Calvin, de Dieu, Grotius, Kuinoel, and many others; comp. also de Wette), are to be rejected. — καὶ ὅτι] *and*, in particular, *that*, etc. — ἤνοιξε θύραν πίστεως] a figurative designation of admission to the faith in Christ. Corresponding is the figurative use of θύρα in 1 Cor. xvi. 9; 2 Cor. ii. 12; Col. iv. 3 (of the fulfilling of apostolic work); comp. also εἰσόδος, 1 Thess. i. 9. — χρόνον οὐκ ὀλίγον] is the object of διέτριβον, as in ver. 3: *they spent not a little time in intercourse with the Christians.*

CHAPTER XV.

VER. 1. περιτέμνησθε] A B C D \aleph , min. Constitut. Ath. Epiph. have περιτμήθητε. Approved by Griesb., adopted by Lachm. Tisch. Born.; and rightly, as the witnesses are so preponderating, and the reference of the aorist easily escaped the notice of the transcribers. — Ver. 2. οὖν] Tisch. Born. read δέ. The witnesses for δέ preponderate. — ζητήσεως] Elz. has συζητήσεως, in opposition to decisive testimony. From ver. 7. It is also in favour of ζητ. that it is inserted in ver. 7, instead of συζητ. in A, \aleph , min. vss., which evidently points to the originality of ζητ. in our passage. — Ver. 4. ἀπεδέχθ.] Lachm. Tisch. and Born. read παρεδέχθ., according to A B D** (D* has παρεδόθησαν) \aleph lo^{ti}. These witnesses preponderate, and there are no internal reasons against the reading. — ὑπό] Tisch. reads ἀπό, following only B C, min. — Ver. 7. ἐν ἡμῖν] Lachm. Tisch. read ἐν ὑμῖν, according to A B C \aleph , min. and several vss. and Fathers. But ἡμῖν is necessary; and on this account, and because it might easily be mechanically changed into ὑμῖν after the preceding ὑμεῖς, it is to be defended on the considerable attestation remaining to it. — Ver. 11. τοῦ Κυρίου Ἰησοῦ] Elz. has Κυρίου Ἰησοῦ Χριστοῦ, against preponderating evidence. Whilst the article was omitted from negligence, Χριστοῦ (which also Born. has) was added in order to complete the dogmatically important saying. — Ver. 14. τῷ ὀνόματι] so Lachm. Tisch. Born. But Elz. Scholz have ἐπὶ τῷ ὀνόμ.,—an exegetical expansion, against preponderating evidence. — Ver. 17. After ταῦτα Elz. has πάντα, which is wanting in A B C D \aleph , min. and many vss. and Fathers. From LXX. Amos ix. 12, and hence it also stands before ταῦτα in E G, min. — Ver. 18. Griesb. Scholz, and Tisch. have only γνωστὰ ἀπ' αἰῶνος, so that this must be attached to ταῦτα in ver. 17. This reading appears as decidedly original, and so ἐστὶ . . . αὐτοῦ as decidedly interpolated: partly because B C \aleph , min. Copt. Sahid. Arm. vouch for the simple γνωστὰ ἀπ' αἰῶνος; and those authorities which have ἐστὶ . . . αὐτοῦ present a great number of variations; partly because it was thought very natural to complete γνωστὰ ἀπ' αἰῶνος into a sentence, and to detach it from ver. 17, inas-

much as no trace of *γνωστὰ ἀπ' αἰῶνος* was found in Amos ix. 12; partly, in fine, because, if *ἐστὶ . . . αὐτοῦ* is genuine, ver. 18 contains a thought so completely clear, pious, and unexceptionable, so inoffensive, too, as regards the connection, and in fact noble, that no reason can be conceived for the omission of *ἐστὶ . . . αὐτοῦ*, and for the numerous variations in the words. Lachm. has *γνωστὸν ἀπ' αἰῶνος τῷ Κυρίῳ τὸ ἔργον αὐτοῦ*, after A D, Arm. Vulg. Cant. Ir., which betrays a still later origin than the *Recepta*, as the genuine *γνωστὰ ἀπ' αἰῶνος* first gave occasion to the casting of the sentence in the *plural* form, but afterwards, in order to bring forward the special reference to the *ἔργον* in question of the conversion of the Gentiles, the change into the *singular* form was adopted. Matth. has entirely erased ver. 18, without evidence. — Ver. 20. *καὶ τοῦ πνικτοῦ*] is, following Mill, erased by Born. as a later addition; Ambrosiaster already explains the words as such, and, indeed, as proceeding from the stricter observance of the Greeks. But they are only wanting in D, Cant. Ir. Tert. Cypr. Pacian. Fulgent. Hier. Gaudent. Eucher. Ambrosiast., of whom several omit them only in ver. 29. The omission is explained from Lev. xvii. 13, where the eating of things strangled generally is not forbidden, but only the pouring out of the blood is made a condition; and from the laxer view of the Latins. After ver. 20 (so, too, in ver. 29 after *πορνείας*), D, min. vss. and Fathers have the entirely irrelevant addition from Matt. vii. 12: *καὶ ὅσα* (or *ὅσα ἀν*) *μὴ θέλωσιν ἑαυτοῖς γίνεσθαι, ἑτέροις μὴ ποιεῖν* (*ποιεῖτε*). — Ver. 22. *ἐπικαλ.*] Lachm. has *καλούμενον*, also commended by Griesb., according to decisive evidence, and adopted by Tisch. and Born. Rightly; the former is an interpretation. — Ver. 23. *καὶ οἱ ἀδελφοί*] A B C D S* lo^{ti}. 13, Arm. Vulg. Cant. and some Fathers have merely *ἀδελφοί*, which Lachm. and Born. have adopted.¹ But the omission of *καὶ οἱ* is on hierarchical grounds, for which reason also 34 Sahid. have omitted *καὶ οἱ ἀδελφοί* entirely. — Ver. 24. *λέγοντες περιτ. κ. τηρεῖν τὸν νόμον* is wanting in A B D S, lo^{ti}. 13, Copt. Aeth. Sahid. Vulg. Cant. Constitut. Ath. Epiph. Vigil. Beda. Besides variations in detail. Deleted by Lachm. Tisch. Born. Probably a gloss; yet it remains surprising that it was drawn not from ver. 1, but from ver. 5, and so freely. Besides, *λέγοντες . . . νοΜΟΝ* might be easily passed over after *ἡΜΩΝ*. — Ver. 25. *ἐκλεξαμένους*] A B G min. read *ἐκλεξαμένοις*. So Lachm. A stylistic correction. — Ver. 28. Instead of *τῶν ἐπάναγκ. τούτων* is to be written, with Lachm., according to preponderating evidence, *τούτων τῶν ἐπ.*; Tisch. has erased *τούτων*, yet only after

¹ Approved by Buttmann in the *Stud. u. Krit.* 1860, p. 358.

A and some min. and Fathers. — Ver. 30. ἡλθον] Lachm. and Born. read κατηλθον, which is so decidedly attested (A B C D Σ) that it may not be derived from ver. 1. The compounds of ἔρχεσθαι were often neglected. — Ver. 33. ἀποστείλαντας αὐτούς] Elz. reads ἀποστέλλους, contrary to A B C D Σ , min. and several vss. and Fathers. A more precisely defining addition, which, taken into the text, supplanted the original. — After ver. 33, Elz. Scholz, Born. have (ver. 34): ἔδοξε δὲ τῷ Σίλα ἐπιμεῖναι αὐτοῦ, to which D and some vss. and Cassiod. add: μόνος δὲ Ἰουδαῖς ἐπορεύθη (so Bornemann). Condemned by Mill, Griesb. Matthaei, also deleted by Lachm. and Tisch., according to A B E G H Σ , min. Chrys. Theophyl. and several vss. A hasty addition on account of ver. 40. — Ver. 37. ἐβουλεύσατο] Lachm. reads ἐβούλετο, which also Griesb. recommended, after A B C E Σ , min. Born., following D, reads ἐβουλεύετο. While the two verbs are frequently (comp. on v. 33) interchanged, ἐβούλετο is here to be preferred on account of its far preponderant attestation. — Ver. 40. Θεοῦ] A B D Σ , min. vss. have Κυρίου. So Lachm. Tisch., also Born., who only omits τοῦ, following D*. Θεοῦ is from xiv. 26.

Vv. 1, 2. The Jewish-Christian opinion, that the Gentiles could only in the way of circumcision and observance of the law—that is, in the way of Jewish Christianity—obtain the salvation of the Messianic kingdom, was by no means set aside by the diffusion of Christianity among the Gentiles, which had so successfully taken place since the conversion of Cornelius. On the contrary, it was too closely bound up with the whole training and habit of mind of the Jews, especially of those who were adherents of the Pharisees (comp. Ewald, p. 464 f.), not to have presented, as the conversions of the Gentiles increased, an open resistance to the freedom of the Gentile brethren from the law,—a freedom which exhibited itself in their whole demeanour to the scandal of the strict legalists,—and to have made the question on which it hinged the most burning question of the time. This opposition—the most fundamental and most dangerous in the apostolic church, for the overcoming of which the whole further labour of a Paul was requisite—emerged in the very central seat of Gentile Christianity itself at Antioch; whither some¹ from

¹ According to Epiphanius. *Haer.* 26, *Cerinthus* is supposed to have been among them.

Judaea (τῶν πεπιστευκότων ἀπὸ τῆς αἵρέσεως τῶν Φαρισαίων, as Syr. p. has on the margin, and codd. 8. 137 in the text, as a certainly correct gloss, see ver. 5) came down with this doctrine: *If ye shall not have been circumcised* (περιτμηθ., see the critical remarks) *according to the custom ordered by Moses* (and so have taken upon you the obligation of obedience to the whole law, comp. Gal. v. 3), *ye cannot obtain the salvation in Christ!* — στάσεως (xxiii. 7, 10; Soph. O. R. 634) κ. ζητήσεως (xxv. 20; John iii. 25); *division and disputation.* — ἔταξαν] namely, the ἀδελφοί, ver. 1, the Christians of Antioch, comp. ver. 3. — *Jerusalem* was the mother-church of all Christianity; here the apostles had their abode, who, along with the presbyters of the church, occupied for the Christian theocracy a position similar to that of the Sanhedrim. Comp. Grotius. The recognition of this on the part of Paul is implied in Gal. ii. 1, 2. — καί τινας ἄλλους ἐξ αὐτῶν] among whom, according to Gal. ii. 1, was Titus, not named at all in the Acts, unless Paul voluntarily took him as companion, which is more suitable to the expression in Gal. ii. 1. — We may add that *the commission of the church*, under which Paul made the journey, is by no means excluded by the statement: κατὰ ἀποκάλυψιν, Gal. ii. 2; see on Gal. *l.c.* Subtleties directed against our narrative may be seen in Zeller, p. 224 f. — ζήτημα, *quaestio*, i.e. *question in dispute*, in the N. T. only in the Book of Acts; often in Greek writers.

Ver. 3. Προπεμφθέντες] *after they were sent forth, deducti*, i.e. escorted for a part of the way. Comp. 3 John 6; Herod. i. 111, viii. 124, 126; Plat. *Mencx.* p. 236 D; Soph. O. C. 1663. Morus and Heinrichs: "rebus ad iter suscipiendum necessariis instructi." That, however, must have been suggested by the context, as in Titus iii. 13. The provision with necessities for the journey is understood of itself,¹ but is not contained in the words. — τοῖς ἀδελφοῖς] They caused joy by their visit and by their narratives, not only to the Jewish-Christians (Heinrichs), but to *all*.

Vv. 4, 5. Παρεδέχθησαν (see the critical remarks) denotes,

¹ Although the travellers, on account of the hospitality of the churches, which they visited by the way, certainly needed but little.

in keeping with the delegation in ver. 2 f., the *reception*, i.e. the formal *receiving* of the delegates as such. Comp. 2 Macc. iv. 22. Observe the prefixing of ἐκκλησία; comp. Phil. i. 1. — μετ' αὐτῶν] see on xiv. 27; comp. δι' αὐτῶν, ver. 12. — Ver. 5 belongs to the narrative of Luke, who here records as worthy of remark, that at the very first meeting of the delegates with the church receiving them, the very same thing was maintained by some who rose up in the assembly (ἐξανέστησ.), and was opposed (δέ) to the narration of Paul and Barnabas ὅσα ὁ Θεὸς ἐποίησε μετ' αὐτῶν, as had been brought forward by Jews at Antioch and had occasioned this mission. Those mentioned in ver. 1, and those who here came forward, belonged to one and the same party (the Pharisee-Christians), and therefore ver. 5 is unjustly objected to by Schwanbeck. Beza, Piscator, Wakefield, and Heinrichs put ver. 5 into the mouth of the *delegates*; holding that there is a rapid transition from the oblique to the direct form, and that ἔλεγον is to be supplied after ἐξανέστ. δέ. A harsh and arbitrary view, as the change in form of the discourse must naturally and necessarily have been suggested by the words, as in i. 4 and xvii. 3. That the deputation had already stated the object of their mission, was indeed self-evident from ἀπεδέχθησαν, and hence it was not requisite that Luke should particularly mention it. — αὐτοὺς] namely, the *Gentile-Christians*, as those to whom the narrative ὅσα ὁ Θεὸς ἐπ. μ. αὐτ. had chiefly reference; not the *τινας ἄλλους*, ver. 2 (Lekebusch), which is erroneously inferred from Gal. ii.—*They must be circumcised*, etc., has a dictatorial and hierarchical tone.

Ver. 6. The consultation of the apostles and presbyters concerning this assertion (περὶ τοῦ λόγου τούτου, see ver. 5) thus put forward here afresh, was not confined to themselves (Schwanbeck, who here assumes a confusion of sources), but took place in presence, and with the assistance, of the whole church assembled together, as is evident from ver. 12, comp. with ver. 22, and most clearly from ver. 25, where the ἀπόστολοι καὶ οἱ πρεσβύτεροι καὶ οἱ ἀδελφοί (ver. 23) write of themselves: ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδόν. Against this it has been objected that no place would have sufficed to hold

them, and therefore it is maintained that only *deputies of the church* took part (Mosheim, *de reb. Christ. ante Const. M.* p. 117, Kuinoel, Neander); but this is entirely arbitrary, as the text indicates nothing of such a limitation, and the locality is entirely unknown to us.—This assembly and its transactions are not at variance with Gal. ii. 1 ff. (in opposition to Baur, Zeller, Hilgenfeld, Hausrath), where, indeed, they are presupposed as known to the readers by αὐτοῖς in ver. 2, as well as by ver. 3 and ver. 5. Hofmann, *N. T.* I. p. 126, judges otherwise, but by a misinterpretation of Gal. ii. 4 ff. The words κατ' ἰδίαν δὲ τοῖς δοκοῦσι, Gal. ii. 2, betoken a *separate* discussion, different from these public discussions. See on Gal. *l.c.*; comp. also Lekebusch, p. 294 ff.; Lechler, p. 398 ff.; Ritschl, *altkath. K.* p. 150; Trip, *Paulus nach d. Apostelgesch.* p. 86 ff.; Oertel, p. 232 ff.

Ver. 7. Πολλῆς δὲ συζήτησεως γενομένης] These were the *preliminary debates* in the assembly, before Peter (to whom the first word belonged, partly by reason of his apostolic precedence, partly and especially because he was the first to convert the Gentiles) rose up and delivered a connected address.¹ In this previous πολλή συζήτησις may have occurred the demand for the circumcision of Titus, indirectly mentioned in Gal. ii. 3. See on Gal. *l.c.* — ἀφ' ἡμερῶν ἀρχαίων] does not point to the conversion of Cornelius as to something long since *antiquated* and forgotten (Baur, I. p. 91, ed. 2). But certainly that selection of Peter as the first converter of the Gentiles, *viewed in relation to the entire period, during which Christianity had now existed, dated from ancient days*, Acts x. 11. — ἐν ἡμῖν ἐξελέξατο κ.τ.λ.] *He made choice for Himself among us, that by my mouth, etc.* Hence ἐμέ is not to be supplied, as Olshausen, following older commentators, holds. Others (Grotius, Wolf, Bengel, Heinrichs, Rosenmüller, Kuinoel, and many others) unnecessarily take ἐν ἡμῖν for ἡμᾶς as a Hebraism in accordance with בְּיָמֵי (1 Sam. xvi. 9, 10;

¹ There is no further mention of Peter in the Book of Acts.—The reference to the *conversion of Cornelius* is introduced, according to Baur, simply in pursuance of the consistent plan of the author, who makes Peter thus speak after the manner of Paul.

1 Kings viii. 16 ; 1 Chron. xxviii. 4, 5 ; Neh. ix. 7, and the LXX. at those places). So also Ewald. Beza aptly says: "habito inter nos delectu voluisse." — Luke has the word *εὐαγγέλιον* only here and in xx. 24, not at all in the Gospel. John also has it not.

Vv. 8–10. *God who knows the heart*, who thus could not be deceived in the matter (comp. i. 24), has, in reference to this their admission effected by my instrumentality into the fellowship of the gospel and of faith (ver. 7), done two things. He has (a) *positively* borne matter-of-fact witness for them (to their qualification for admission) *by His giving to them the Holy Spirit, as to us* (comp. x. 44, xi. 15 ff.); and (b) *negatively*, He made *in no way distinction between us and them, after He by faith*, of which He made them partakers through the gospel, *had purified their hearts*. God would have made such a distinction, if, after this ethical¹ purification of the heart effected by faith, He had now required of them, for their Christian standing, something else, namely, circumcision and other works of the law; but *faith*, by which He had morally purified their inner life, was to Him the *sole requisite* for their Christian standing without distinction, as also with us. Observe on (a), that *δοὺς αὐτοῖς κ.τ.λ.* is *contemporaneous* with *ἐμαρτύρησεν*, expressing, namely, the mode of it; and on (b), that *τ. π. καθάρισας* is *previous* to the *οὐδὲν διέκρινε*. This is evident from the course of the speech, as the faith must have been already present before the communication of the Spirit (comp. xi. 17).—Ver. 10. *Accordingly as the matter now stands (νῦν οὖν)*. — *τί πειράζετε τὸν Θεόν;*] *i.e.* why do ye put it to the test, whether God will abandon His attestation of non-observance already given to the Gentiles, or assert His punitive power against human resistance? "Apostrophe ad Pharisæos et severus elenchus," Bengel. — *ἐπιθεῖναι*] *with the design to impose*, etc. — *ζυγόν*] comp. Gal. v. 1, and Chrysostom

¹ Weiss, *Petr. Lehrbegr.* p. 321, thinks that it is in the *ceremonial* sense, so that the idea only *allusively* passes over into that of ethical cleansing. But *τὰς καρδίας* points *only* to the moral sphere. Comp. Weiss himself, p. 274 f. This moral cleansing presupposes, moreover, the *reconciliation* appropriated by faith; see 1 Pet. i. 18.

in loc. : τῷ τοῦ ζυγοῦ ὀνόματι τὸ βαρὺ τοῦ πράγματος (of the complete observance of the law) αὐτοῖς ἐνδείκνυται. Contrast to *this* yoke : Matt. xi. 29, 30. — οἱ πατέρες ἡμ.] since the time of Moses.

Ver. 11. Ἀλλά] A triumphant contrast to the immediately preceding ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσ. βαστ. — διὰ τῆς χάρ. τ. κυρ. Ἰ.] Comp. Rom. v. 15, i. 7 ; 1 Cor. i. 3 ; 2 Cor. i. 2, xiii. 13 ; Eph. i. 2 ; Phil. i. 2 ; 2 Thess. i. 2. Not elsewhere used by Peter. In triumphant contrast to the yoke of the law, it is here placed first. — καθ' ὃν τρόπον καὶ κεῖνοι] *sc.* πιστεύουσιν σωθῆναι διὰ τῆς χάριτος τοῦ κυρ. Ἰησοῦ. The ἐκεῖνοι are the *Gentile-Christians*, to whom the whole debate relates. Others (Calvin, Calovius, Wolf, and many older commentators, following Augustine, *against Pelagius*) make it apply to πατέρες ἡμῶν. Incorrectly, as the salvation of the Jewish fathers (*servati fuerunt* is supplied) is quite alien from the question concerning the *σωτηρία* of the Gentile-Christians here. But the complete equalization of both parties is most fitly brought out at the close ; after its having been previously said, *they as well as we*, it is now said, *we as well as they*. Thus the equalizing is formally *complete*.—That Peter in the doctrine of the righteousness of faith was actually *as accordant with Paul* as he here expresses himself, is (in opposition to Baur, Schwegeler, Hilgenfeld, and Zeller) to be inferred even from Gal. ii. 15 ff., where Paul acknowledges his *and Peter's* common conviction, after he had upbraided the latter (ver. 14) for the *inconsistency* of his conduct at Antioch. Comp. on Gal. *l.c.* ; also Baumgarten, p. 430 f. ; Lekebusch, p. 300 ff.

Ver. 12. The result of this speech was that the whole assembled multitude (πάν τὸ πλῆθος) was *silent*, so that thus a new συζήτησις did not begin, and the agitation of the opponents was set at rest. A happy beginning for the happy issue. Now Barnabas and Paul could without contradiction confirm the view of Peter by the communication of their own apostolic experiences among the Gentiles,—Barnabas *first*, on account of his older and closer relation to the church. Comp. on ver. 25. — σημεῖα κ. τέρατα] Comp. generally also Rom. xv. 19 ; 2 Cor. xii. 12, hence so much the less improbable (Zeller).

Ver. 13. When these had finished speaking (συνῆσαι), James, not the son of Alphaeus, but *the brother of the Lord* (xii. 17), a strict legalist, and highly esteemed in Jerusalem as chief leader of the church, delivered his address having reference to these matters (ἀπεκρίθη). He first confirmed, by a prophetic testimony, the divine call of the Gentiles brought into prominence by Peter (vv. 13-17), and then made his conciliatory proposal for the satisfaction of both parties—in concise, but all the more weighty language.

Vv. 14-17. Συμεών] formed after the Hebrew שִׁמְעוֹן (2 Pet. i. 1; LXX. Gen. xxix. 33; Luke ii. 25, iii. 30; Acts xiii. 1; Rev. vii. 7), while the more usual Σίμων (1 Chron. iv. 20) corresponds to the Rabbinical שִׁמּוֹן. In the Talmud also both forms of the name are used side by side. Moreover, the original name of Peter was still the *current* one in the church of Jerusalem. Comp. on Luke xxiv. 34. We are not to think of any *intentional* use of it in this passage (that Peter was not here to be regarded according to his apostolic dignity, Baumgarten). — ἐπεσκέψατο λαβ. ἐξ ἐθν. λαὸν τῷ ὄν. αὐτοῦ] *he looked to* (took care for) *the receiving from the Gentiles a people for His name*, i.e. *a people of God*, a people that bore the name of God as their ruler and proprietor. “Egregium paradoxon,” Bengel. Comp. xviii. 10; Rom. ix. 24-26. — Ver. 15. τούτῳ] *neuter: and with this*, namely, with this fact expressed by λαβεῖν ἐξ ἐθνῶν κ.τ.λ., *agree*, etc. — καθὼς γέγραπται] He singles out from the λόγοι τῶν προφ. a passage (comp. xx. 35), *in conformity with which* that agreement takes place, namely, Amos ix. 11, 12, quoted freely by Luke after the LXX. Amos predicts the blessed Messianic era, in which not only the Davidic theocracy, fallen into decay (by the division of the kingdom), will be again raised up (ver. 16), but also foreign nations will join themselves to it and be converted to the worship of Jehovah. According to the theocratic character of this prophecy, it has found its Messianic historical fulfilment in the reception of the Gentiles into Christianity, after that thereby the Davidic dominion, in the higher and antitypical sense of the Son of David (Luke i. 32), was re-established. — μετὰ ταῦτα] Hebrew and

LXX. : ἐν τῇ ἡμέρᾳ ἐκείνῃ. The meaning is the same : after the pre-Messianic penal judgments, in the day of the Messianic restoration. — ἀναστρέψω καὶ ἀνοικοδομήσω] Jehovah had withdrawn from His people ; but now He promises by the prophet : I will *return and build again* the fallen (by desolation) tabernacle of David. Many assume the well-known Hebraism : *iterum* (אֵשׁוּב) *aedificabo*. This would only be correct were אֵשׁוּב in the original ; but there stands only אָקַם, and in the LXX. only ἀναστήσω ; and the idea of *iterum* is very earnestly and emphatically presented by the repetition of ἀνοικοδ. and by ἀνορθ. — τὴν σκηνὴν Δαυὶδ] The residence of David (the image of the theocracy) is represented as a (torn down and decayed) *tabernacle*, “quia ad magnam tenuitatem res ejus redactae erant,” Bengel. — ὅπως] not the result, but the *design*, with which what is promised in ver. 16 is to take place. — οἱ κατάλοιποι τῶν ἀνθρ.] i.e. *the Gentiles*. The LXX., who certainly had before them another reading (לְמַעַן יִרְשׁוּ יְהוָה שְׂאֵרֵי אֶדְוֹם), deviate considerably from the original text, which runs : לְמַעַן יִרְשׁוּ אֶת-שְׂאֵרֵי אֶדְוֹם, *that they may possess the remainder of Edom* ; the *remainder*, for Amaziah had again subdued only a part of it, 2 Kings xiv. 7. As καὶ πάντα τὰ ἔθνη κ.τ.λ. follows, James might have used even these words, as they are in the original, for his object,¹ and therefore no *set purpose* is to be assumed for his having given them according to the reading of the LXX. Perhaps they were only known to him and remembered in *that* reading ; but possibly also they are only rendered in this form by Luke (or the Greek document used by him) without being so uttered by James, who spoke in Hebrew. — καὶ πάντα τὰ ἔθνη κ.τ.λ.] καὶ after οἱ κατάλ. τ. ἀνθρ. is necessarily explicative (*and indeed*), and the emphasis of this more precise definition lies on πάντα ; but the following ἐφ’ οὓς has an *argumentative* purpose : *they upon whom*, i.e. *seeing that*, indeed, upon all the Gentiles, etc. — ἐφ’ οὓς ἐπικέκλ. τ. ὄν. μου] quite a Hebrew expression (Gesenius, *Thes.* III. p. 1232) : *upon whom* (אֲשֶׁר . . . עָלֵיהֶם) *is named* (is uttered as naming them) *my name*, namely, as the name of their Lord, after whom they are designated, so

¹ Comp. Hengstenberg, *Christol.* I. p. 456.

that they are called "*God's people*."¹ Comp. Jas. ii. 7; Deut. xxviii. 10; Isa. lxiii. 19; Jer. xiv. 9; Dan. ix. 19; Bar. ii. 15; 2 Macc. viii. 15. They *have* the name already, inasmuch as the predicted future (comp. Rom. ix. 25 f.) is conceived as having already taken place, and as existing, in the counsel of God; a *practeritum propheticum*, as in Jas. v. 2, 3. The view, in itself inadmissible, of Hitzig and others: "over whom my name (as that of their conqueror) *has been formerly named*," was certainly not that of James. — ἐπ' αὐτούς] is here to be explained not from the Greek use of the repetition of the pronoun (Fritzsche, *Quaest. Luc.* p. 109 f.; Götting, *ad Callim.* p. 19 f.), but as an imitation of the Hebrew (Buttmann, *neutest. Gramm.* p. 240 f. [E. T. 280]). ~~ὁ ποιῶν ταῦτα γνωστὰ ἀπ' αἰῶνος~~] Such is to be considered as the original text; the other words, ver. 18, are to be deleted. See the critical remarks. The Lord *who does these things* (the rebuilding of the theocracy and the conversion of all Gentiles designed by it)—*known from the beginning*. The γνωστὰ ἀπ' αἰῶνος added to the prophetic words are not to be considered as the speaker's *own significant gloss* accompanying the prophetic saying, for such a gloss would not have been so directly or so curtly added; but as *part of the scriptural passage itself*. The words must at that time either have belonged to the original text, as it presented itself to James, or to the text of the LXX., as Luke gives it, or to both, as a reading which is now no longer extant;² whereas there is now at the conclusion of ver. 11, ἔτι νῦν (LXX.: καθὼς αἱ ἡμέραι τοῦ αἰῶνος). — γνωστὰ] equivalent to γνωστὰ ὄντα, and therefore without an article. *By whom* they were known from the beginning, is evident from the context, namely, by *God* who accomplishes them (ποιῶν) in the fulness of time. He accordingly carries into effect nothing, which has not been from the beginning evident to Him in His consciousness and counsel;

¹ The Greek would say: οἱ κέκληνται (οἱ ἐπικέκληνται) τὸ ὄνομά μου, or οἷς κέκληται τὸ ὄνομά μου, or even ἐφ' οἷς κέκληται τ. ὁ. μ. On ἐπικαλεῖν, to be distinguished from the simple καλεῖν as denoting an *accessory* naming, comp. especially Herod. viii. 44 (ὄνομαζόμενοι . . . ἐπεκλήθησαν).

² Comp. Ewald, p. 472, who would, however, read γνωστὸν ἀπ' αἰῶνος τὸ ἔργον αὐτοῦ.

how *important* and *sacred* must they consequently appear! As Bengel well remarks: “*ab aeterno scivit; quare non debemus id tanquam novum et mirum fugere.*” Erroneously de Wette renders: *what was known of old* (through the prophets). Opposed to this is ἀπ’ αἰῶνος, which also means *from the very beginning* in iii. 21 and Luke i. 70; and how unimportant and superfluous would the thought itself be!

Vv. 19, 20 (29). Ἐγώ] *For my part* I vote. — παρενοχλεῖν] to *trouble them withal* (at their conversion). Dem. 242. 16; Polyb. i. 8. 1, iii. 53. 6; Plut. *Timol.* 3; frequently also in the LXX., both with the dative and the accusative. — ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι] to *despatch a writing to them* (Heb. xiii. 22; often with Greek writers, see Loesner, p. 207) *that they should abstain* (aim of the ἐπιστεῖλαι). — ἀπὸ τῶν ἀλισγημάτων] may be referred either to τῶν εἰδώλων only, or to all the following particulars. The latter, as ἀπό is not repeated with τῆς πορνείας, is the more natural: therefore: *from the pollutions, which are contracted through idols and through fornication, etc.* ἀλίσγημα, from the Alexandrian ἀλισγεῖν, *polluere* (LXX. Dan. i. 8; Mal. i. 7, 12; Eccclus. xl. 29; Sturz, *de Dial. Al.* p. 145; Korai on *Isocr.* p. 299), is a word entirely foreign to the other Greek; therefore Hesychius explains it merely in reference to its present connection with τῶν εἰδώλων: ἀλισγημάτων τῆς μεταλήψεως τῶν μιαρῶν θυσιῶν. — τῶν εἰδώλων] What James meant by the general expression, “*pollutions of idols,*” was known to his hearers, and is evident from ver. 29, where the formally composed decree required as unambiguous a designation as possible, and therefore εἰδωλοθύτων is chosen; hence: *pollutions occasioned by partaking of the flesh of heathen sacrifices* (Ex. xxxiv. 15). The Gentiles were accustomed to consume so much of the sacrificed animals as was not used for the sacrifice itself and did not belong to the priests, in feasts (in the temple or in their houses), or even to sell it in the shambles. See on 1 Cor. viii. 1; also Hermann, *gottesd. Alterth.* § xxviii. 22–24. Both modes of partaking of flesh offered in sacrifice, for which the Gentile Christians had opportunity enough either by invitations on the part of their heathen friends or by the usual

practice of purchase, were to be avoided by them as fellowship with idolatry, and thus as polluting Christian sanctity. — *καὶ τῆς πορνείας*] As in the decree, ver. 29, the same expression is repeated without any more precise definition, and a regulative ordinance, particularly in such an important matter, proceeding from general collegiate deliberation, presupposes nothing but unambiguous and well-known designations of the chief points in question; no other explanation is admissible than that of *fornication generally*,¹ and accordingly all explanations are to be discarded, which assume either a metaphorical meaning or merely a single form of *πορνεία*; namely: (1) that it denotes figuratively *idolatry*, and that merely the indirect idolatry, which consists in the partaking of *εἰδωλοθύτων*, so that *τῶν εἰδώλ.* and *τῆς πορν.* form only one point (so, entirely opposed to the order in ver. 29, Beza, Selden, Schleusner); (2) that it is *the fornication practised at the heathen festivals* (so Morus, Dindorf, Stolz, Heinrichs); (3) that the *πορνικὴ θυσία* is meant, the gains of prostitution offered in sacrifice (Heinsius and Ittig); or (4) the “actus professionis meretriciae, in fornice stantis viri vel mulieris mercede pacta prostitutae et omnium libidini patentis” (Salmasius); or (5) the *concubinage* common among the Gentiles (Calvin); or (6) the *nuptiae intra gradus prohibitos* (Lightfoot, comp. Hammond), *incest* (Gieseler in Staedlin and Tzschirner’s *Archiv.* IV. p. 312; Baur, I. p. 162, ed. 2; Ritschl, *althath. Kirche*, p. 129; Zeller, p. 246; Sepp, and others; also Wieseler, who, however, on *Gal.* p. 149, takes it generally, and only treats incest as included); or (7) marriage with a heathen husband (Hering in the *Bibl. nov. Brem.* IV. p. 289 ff.; Teller); or (8) *deuterogamy* (Schwegler, *nachapost. Zeitalt.* I. p. 127). Bentley has even recourse to conjectural emendation, namely, *χοιρείας* or *πορκείας* (*swine’s flesh*). Such expedients are only resorted to, because all the other particulars are not immoral in themselves, but *ἀδιάφορα*, which only become immoral through the

¹ But that the apostles had here in view a sanctification of marriage by the cognizance or approval of the rulers of the church, so that the germ of the *ecclesiastical nuptial ceremony* is to be found here, is very arbitrarily assumed by Lange, *apost. Zeitalt.* II. p. 185.

existing circumstances. But the association of *πορνεία* with three *adiaphora* is to be explained from the then moral corruption of heathenism, by which fornication, regarded from of old with indulgence and even with favour, nay, practised without shame even by philosophers, and surrounded by poets with all the tinsel of lasciviousness, had become in public opinion a thing really indifferent;¹ Grotius *in loc.*, Hermann, *Privat-alterth.* § 29, 13 ff. Compare the system of Hetaerae in Corinth, Rome, etc., and the many forms of the worship of Aphrodite in the Greek world. See also on 1 Cor. vi. 12. Baumgarten, Ewald, Bleek, Weiss have with reason retained the proper and in the N. T. prevailing literal sense of *πορνεία*. — *καὶ τοῦ πνικτοῦ*] i.e. *the flesh of such beasts as are killed by strangling* (strangulation by snares, and the like), *and from which the blood is not let out.*² This is based on Lev. xvii. 13, 14, Deut. xii. 16, 23, according to which the blood was to be let out from every hunted animal strangled, and without this letting out of blood the flesh was not to be eaten. Comp. Schoettgen *in loc.* That the prohibition here refers to Roman epicurism (*e.g.* to the eating of fowls suffocated in Falerian wine), is very inappropriately assumed by Schneckenburger, especially considering the humble position of most of the Gentile-Christians. — *καὶ τοῦ αἵματος*] denotes *generally any partaking of blood*, in whatever form it might be found. Lev. iii. 17, vii. 26, xvii. 10, xix. 26; Deut. xii. 16, 23 ff., xv. 23. The prohibition of eating blood, even yet strictly observed by the Jews (Saalschütz, *Mos. R.* p. 262 f.), is not to be derived from the design of the lawgiver to keep

¹ That even among the heathen the *sinfulness* of sexual abuse was recognised (as Hofmann, *heil. Schr. N. T.* I. p. 131, objects), makes no difference as regards the *whole* of their moral attitude and tendency. Voices of earnest and thoughtful men in Greece and Rome were raised against *all* vices. Hofmann attaches to the notion of *πορνεία* a width which the word, as actually used, has not: "Unbridledness of natural sexual conduct, which neither knows nor desires to know moral restriction." Thus the word, in his view, applies not only to sexual intercourse in relationship, but also to *sexual conduct in marriage* (?).

² The omission of *καὶ τοῦ πνικτοῦ* in D and Fathers, though approved by Bornemann (here and in ver. 29), can only be regarded as a copyist's error occasioned by *Homoioteleuton* (*καὶ τοῦ . . . καὶ τοῦ*). So decisive are the witnesses in favour of these words.

the people at a distance from all idolatry (as is well known, the sacrificing Gentiles ate blood and drank it mingled with wine, Michaelis, *Mos. R.* IV. § 206), or from sanitary considerations, but from the conception expressly set forth in Gen. ix. 6, Lev. xvii. 11, xiii. 14, Deut. xii. 23, 24, that the blood is that which contains "*the soul of all flesh.*" On this also depended the prohibition of things strangled, because the blood was still in them, which, as the vehicle of life, was not to be touched as food, but was to be *poured out* (Lev. xvii. 13; Deut. xii. 15 ff.), and not to be profaned by eating. See Ewald, *Alterth.* pp. 51, 197; Delitzsch, *bibl. Psych.* p. 242 ff. The very juxtaposition of the two points proves that Cyprian, Tertullian, and others (see Wolf *in loc.*), erroneously explain αἷμα of *homicidium*. With the deep reverence of the Hebrews for the sanctity of blood was essentially connected the idea of blood-sacrifice; and therefore the prohibition of partaking of blood, in respect of its origin and importance (it was accompanied with severe penalties), was very different from the prohibition of unclean animals. Comp. also Bähr, *Symbol.* II. p. 240.

The following general observations are to be made on ver. 20 compared with ver. 29:—1. The opinion of James and the resolution of the assembly is purely *negative*; the Gentile brethren were not to be subjected to παρενοχλεῖν, but they were expected merely ἀπέχεσθαι, and that from four matters, which according to the common Gentile opinion were regarded as indifferent, but were deeply offensive to the rigidly legal Jewish-Christians. The *moral* element of these points is *here* accordingly left entirely out of account; the design of the prohibition refers only to the legal strictness of the Jewish-Christians, between whom and the Gentile-Christians the existing dispute was to be settled, and the fellowship of brotherly intercourse was to be provisionally restored. The Gentile-Christian, for the avoidance of offence towards his Jewish brother, was to abstain as well from that which exhibited the *fundamental character of heathenism* (pollutions of idols and fornication; comp. on the latter, Rom. i. 21 ff.), as from those things by which, in the intercourse of Christian

fellowship, the *most important* points of the restrictions on *food appointed by God for Israel* might be prematurely overthrown, to the offence of the Jewish-Christians.—2. *That precisely these four points are adduced*, and neither more nor other, is simply to be explained from the fact, that historically, and according to the experience of that time, next to circumcision these were the stumbling-blocks in ordinary intercourse between the two sections of Christians; and not, as Olshausen and Ebrard, following many older commentators, suppose (comp. also Ritschl, *altkath. K.* p. 129; Wieseler, p. 185; Holtzmann, *Judenth. u. Christenth.* p. 571 f.), from the fact that they were accustomed to be imposed on the proselytes of the gate in the so-called seven precepts of Noah (see the same in *Sanh.* 56 a b; Maimonides, *Tr. Melach.* 9. 1), and that the meaning of the injunction is, that the Gentile-Christians had no need to become proselytes of righteousness by circumcision, but were only obliged to live as proselytes of the gate, or at least were to regard themselves as placed in a closer relation and fellowship to the Jewish people (Baumgarten). Were this the case, we cannot see why the decree should not have attached itself more precisely and fully to the Noachic precepts,¹ to which not a single one of the four points expressly belonged; and therefore the matter has nothing at all in common with the proselytism of the gate. Comp. also Oertel, p. 249; Hofmann, *h. Schr. d. N. T.* I. p. 128 ff.—3. That the proposal of James, and the decree drawn up in accordance with it, *were to have no permanent force as a rule of conduct*, is clear from the entire connection in which it arose. It was called forth by the circumstances of the times; it was to be a compromise as long as these circumstances lasted; but its value as such was extinguished of itself by the cessation of the circumstances—namely, as soon as the strengthening of the Christian spirit, and of the Christian moral freedom of both parties, rendered the provisional regulation superfluous. Comp. Ritschl, *altkath. K.* p. 138 f. Therefore Augustine strikingly

¹ These forbade: (1) idolatry; (2) blasphemy; (3) murder; (4) incest; (5) robbery; (6) disobedience to magistrates; (7) partaking of flesh cut from living animals.

remarks (c. *Manich.* 32. 13): "*Elegisse mihi videntur pro tempore rem facilem et nequaquam observantibus onerosam, in qua cum Israelitis etiam gentes propter angularem illum lapidem duos in se condentem aliquid communiter observarent. Transacto vero illo tempore, quo illi duo parietes, unus de circumcisione, alter de praeputio venientes, quamvis in angulari lapide concordarent, tamen suis quibusdam proprietatibus distinctius eminebant, ac ubi ecclesia gentium talis effecta est, ut in ea nullus Israelita carnalis appareat: quis jam hoc Christianus observat, ut turdas vel minutiores aviculas non attingat, nisi quarum sanguis effusus est, aut leporem non edat, si manu a cervice percussus nullo cruento vulnere occisus est? Et qui forte pauci tangere ista formidant, a cacteris irridentur, ita omnium animos in hac re tenuit sententia veritatis.*" In contrast to this correct view stand the *Canon. apost.* 63 (εἰ τις ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος ἢ ὅλως τοῦ καταλόγου τοῦ ἱερατικοῦ φάγῃ κρέα ἐν αἵματι ψυχῆς αὐτοῦ, ἢ θηριάλωτον ἢ θνησιμαῖον, καθαιρείσθω τοῦτο γὰρ ὁ νόμος ἀπέειπεν. Εἰ δὲ λαϊκὸς εἴη, ἀφοριζέσθω), and not less the Clementine Homilies, vii. 4, and many Fathers in Suicer, *The.* I. p. 113, as also the *Concil. Trull.* II. *Can.* 67, and exegetical writers cited in Wolf.¹ It is self-evident withal, that not only the prohibition of *πορνεία*, but also the general moral tenor and fundamental thought of the whole decree (the idea of Christian freedom, to the use of which merely relative limits given in the circumstances, and not an absolute ethical limitation, must be assigned), have permanent validity, such as Paul exhibited in his conduct and teaching.—4. The Tübingen criticism, finding in Gal. ii. the Archimedean point for its lever, has sought to relegate the whole narrative of the apostolic council and its decree to the unhistorical sphere (see besides, Baur, I. 119 ff. ed. 2, Schwegler, Zeller, Holsten, especially Hilgenfeld in *Comm. z. Br. an d. Gal.*, and in his *Zeitschr. f. wiss. Theol.* 1858, p. 317 ff., 1860, p. 118 ff., *Kanon u. Krit. d. N. T.* p.

¹ Comp. also the Erlangen *Zeitschr. f. Protest. u. K.*, July 1851, p. 53, where the abstinence from things strangled and from blood is reckoned as a "precipitate on the part of the external Levitical ordinances" to be preserved in the church.

188 ff.); because the comparison with Gal. ii. exhibits contradictions, which cause the narrative of the Acts to be recognised as an irenic fiction. It is alleged, namely, that by its incorrect representation the deeply seated difference between the Jewish-Christianity of the original apostles and Paulinism free from the law was to be as much as possible concealed, with a view to promote union. Holtzmann, *Judenth. und Christenth.* p. 568 ff., more cautiously weighs the matter, but still expresses doubt. For a defence of its historical character, see Wieseler, *Chronol.* p. 189 ff., and in his *Comm. z. Br. an d. Gal.*; ¹ Ebrard, § 125; Baumgarten, p. 401 ff.; Schaff, *Gesch. d. apost. K.* p. 252 ff., ed. 2; Schneckenburger in the *Stud. u. Krit.* 1855, p. 551 ff.; Lechler, *apost. u. nachapost. Zeitalt.* p. 396 ff. (also in the *Stud. d. Würtemb. Geistl.* 1847, 2, p. 94 ff.); Lange, *apost. Zeitalt.* I. p. 103 ff.; Thiersch, p. 127 ff.; Lekebusch, p. 296 ff.; Ewald, p. 469 ff.; Ritschl, *altkath. K.* p. 148 ff.; Hofmann, *heil. Schr. N. T.* I. p. 127 ff., who, however, calls to his aid many incorrect interpretations of passages in the Epistle to the Galatians; Trip, *l.c.* p. 92 ff.; Oertel, *Paul. in d. Apostelgesch.* p. 226 ff. The contradictions, which serve as premisses for the attack upon our narrative, are not really present in Gal. ii. 1 ff. For—and these are the most essential points in the question—in Gal. ii. Paul narrates the matter not in a purely historical interest, but in personal defence of his apostolic authority, and therefore adduces incidents and aspects of what happened at Jerusalem, which do not make it at all necessary historically to exclude our narrative. Moreover, even in Gal. ii. the original apostles are not in principle at variance, but at one, with Paul (comp. Bleek, *Beitr.* p. 253 f.); as follows from ver. 6, from the reproach of hypocrisy made against Peter, vv. 12, 13 (which supposes an agreement in conviction between him and Paul), from the ἐθνικῶς ζῆς, ver. 14, and from the speech in common, ver. 16 ff. (see evasions, on account of ὑπόκρισις, in Schwegeler and Baur). Further, in Gal. ii. Paul is not contrasted with the original

¹ Who, however, still (see the article "Galaterbrief" in Herzog's *Encykl.* XIX.) identifies the journey in Gal. ii. with that mentioned in Acts xviii. 21 f., an opinion which it is impossible to maintain. Comp. on Gal. ii. 1.

apostles in respect of doctrine (for the circumcision of Titus was not demanded by *them*), but as regards the field of their operations in reference to the same gospel, ver. 9. By *κατ' ιδίαν*, again, Gal. ii. 2, is meant a private conference (comp. on ver. 6), which had nothing to do with the transactions of our narrative; nor is the care for the poor determined on, Gal. ii. 10, a matter excluding the definitions of our decree, particularly as Paul only describes an agreement which had been made, not in any sort of public assembly, but merely between him and the three original apostles; the observance of the decree was an independent matter, and was understood of itself. In fine, the absence of any mention of the council and decree in the Pauline Epistles, particularly in the Epistle to the Galatians (and even in the discussion on meats offered in sacrifice, 1 Cor. viii. 10, 23 ff.), is completely intelligible from the merely interim nature and purpose of the statute; as well as, on the other hand, from the independence of his apostleship and the freedom of believers from the law, which Paul had to assert more and more after the time of the council in his special apostolic labours, and always to lay greater stress on, in opposition to the Judaism which ever raised itself anew (see on *Gal.*, Introd. § 3). Indeed, *the very* circumstance that the proposals for the decree proceed from *James*, is in keeping with his position as the highly respected head of the Jewish-Christians, and is a testimony of his wise moderation, without making him answerable (comp. Jas. i. 25, ii. 12) for the Judaistic narrowness and strictness of his followers (Gal. ii. 12). And there could be the less scruple to consent on the part of *Paul*, as, in fact, by this *henoticon* the non-circumcision of the Gentiles had completely conquered, and he thereby saw the freedom and the truth of the gospel securely established (Gal. ii. 3 ff.), while at the same time the chief vice of heathenism, *πορνεία*, was rejected, and the right application of the other three prohibitions, in accordance with the *γνώσις* and *ἀγάπη* which his Gospel promoted, was more and more to be expected in confidence on the Lord and His Spirit (2 Cor. iii. 17; Rom. viii. 15). See, in addition, on Gal. ii.

Ver. 21. See Düsterdieck in the *Götting. Monatschr.* 1849,

p. 282 ff. *Γάρ*] gives the reason why it was indispensable to enjoin this fourfold ἀπέχεσθαι—namely, because the preaching of the Mosaic law, taking place from ancient generations in every city every Sabbath day by its being read in the synagogues, would only tend to keep alive the offence which the Jewish-Christians (who still adhered to the synagogue¹) took to their uncircumcised brethren, in view of the complete freedom of the latter from the law, including even these four points.² These words thus assign a ground for the proposal on the score of *necessity* (corresponding to the ἐπ'ἀνάγκης in the decree, ver. 28), and, indeed, of *the* necessity that there must be, at least so far, accommodation to the Mosaic law. Others: περιπτὸν τοῖς Ἰουδαίοις ταῦτα ἐπιστέλλειν ἀπὸ τοῦ νόμου ταῦτα μανθάνουσιν κ.τ.λ., *scholion* in Matthaei, Chrysostom, Lyra, and many others, and recently Neander. Out of place, as there was no question at all about an instruction for the *Jewish-Christians*. Erasmus, Wetstein, Thiersch, and others still more arbitrarily import the idea: "*Neque est metuendum, ut Moses propterea antiquetur*;" or (so Grotius and Ewald, p. 472): it is not to be feared that the Mosaic law generally will be *neglected and despised*.³ Still more freely Gieseler⁴ reads between the lines what is supposed to be meant: "The Mosaic law already has been so long preached, and yet there are few who submit to embrace it. Now, when the service of the true

¹ Comp. Lechler, *apost. Zeitalt.* p. 291 f.

² Lekebusch and Oertel adopt in the main this interpretation, to which Calvin already came very near. Nor is the explanation of Düsterdieck essentially different. Yet he understands ἐχου in the sense: *he has in his power*, holds in subjection, which, however, appears not to be admissible, as not the Jews generally, but the κηρύσσοντες, are the object of ἐχου. It is the simple: *he has them*, they do not fail him.

³ Thus in substance also Schneckenburger, Zeller, Baumgarten, Hilgenfeld. Peculiarly ingenious, but importing what is not in the text, is the view of Bengel: "*Prophetas citavi, non Mosen, cujus consensus est apertior*," holding that James had Deut. xxxii. 21 in view.

⁴ In *Stäudlin und Tzschirner's Archiv. f. Kirchengesch.* IV. p. 312. Baur, ed. 1, also adopted the explanation of Gieseler. But in the second edition, I. p. 137, he interprets it as if James wished to say: "*a worship so ancient as the Mosaic is perfectly entitled to such a demand*." This, however, is in no way contained in the words, in which, on the contrary, the point is the ancient *preaching* and the constant *reading*.

God is preached without the yoke of the law, many are turning to Him, and it is indisputable that the ceremonial law is the only obstacle to the universal diffusion of true religion." Lange, II. p. 183, likewise imports: "We have nothing further to do. To assert the statutes of Moses, is not our office; there are already preachers for that." Similarly Hofmann, *Schriftbew.* II. 2, p. 41, who, however, discovers under the words of James the presupposition as self-evident, that Gentiles, if they pleased, might along with the faith embrace also the law of Moses; to those, who wished to become Mosaic, nothing need be said about the law, because they would always have an opportunity to become acquainted with it. As if one could read-in such a very important presupposition as self-evident! And as if Paul and Barnabas could have been silent at a proposition so entirely anti-Pauline! Further, we cannot see how what Brenske (*Stud. u. Krit.* 1859, p. 711 ff.) finds as the meaning, considering the *proselytes of the gate* as those to whom the *κηρύσσειν* took place, is contained in the words: the *κηρύσσειν* has the notion of *publicity and solemnity*, but not of *novelty* (Brenske), which even passages such as Gal. v. 11, Rom. ii. 21, should have prevented him from assuming. Lastly, Wieseler (on Gal. ii. 11 ff., p. 148) finds in the words the designed inference: consequently these statutes have for long been not a thing unheard of and burdensome for these Gentiles, because there are among them many proselytes. But even thus the chief points are mentally supplied.

Ver. 22. *Ἐκλεξαμένους*] is not to be taken, with Beza, Er. Schmid, Kuinoel, and others, for *ἐκλεχθέντας*, as the middle aorist never has a passive signification; on the contrary (comp. ver. 40), the correct explanation is (accusative with the infinitive): *after they should have (not had) chosen men from among them, to send them*, i.e. *to choose and to send men*. Comp. Vulg., and see Kypke, II. p. 73; Winer, p. 239 [E. T. 319 f.]. —Nothing further is known of Judas Barsabas (whom Grotius and Wolf consider as a brother of Joseph Barsabas, i. 23). Ewald considers him as identical with the person named in x. 23. Concerning Silas, i.e. Silvanus (see on 2 Cor. i. 19), the apostolic companion of Paul on his journeys in Asia Minor and

Greece (xvii. 4, x. 14 f., xviii. 5, also 1 Pet. v. 12), see Cellar. *de Sila viro apost.*, Jena, 1773; Leyrer in Herzog's *Encykl.* XIV. p. 369. These two men, who were of the first rank and influence (ἡγουμ., comp. Luke xxii. 26) among the Christians, were sent to Antioch to give further oral explanation (ver. 27).

Vv. 23, 24. Γράψαντες] *while they wrote*, should properly agree in case with ἐκλεξαμένους. Anacoluthia in carrying out the construction by participles is frequent; here it conforms to the logical subject of ἔδοξε τοῖς κ.τ.λ. See Bernhardt, p. 463; Winer, p. 527 [E. T. 709]; also Pflugk, *ad Eur. Hec.* 970. — διὰ χειρὸς αὐτῶν] so that they were to be the bearers of the letter.—As the letter was directed not only to *Antioch* and to *Syria* (whose capital and chief church was Antioch), but also to *Cilicia*, we are to infer that in this province also similar dissensions between Jewish and Gentile Christians had taken place, and had come to the knowledge of the apostolic assembly.—The *genuineness* of the letter is supported as well by its whole form—which, with all distinctness as to the things forbidden (the designation of which is repeated exactly in xxi. 25), yet has otherwise so little official circumstantiality, that it evidently appears intended to be orally supplemented as regards the particulars—as also by the natural supposition that this important piece of writing would soon be circulated in many copies (xxi. 25), and therefore might easily, in an authentic form, pass into the collection of Luke's sources.¹ — καὶ οἱ ἀδελφοί] *i.e.* the whole church, ver. 22. — Χαίρειν] the well-known epistolary salutation of the Greeks.² Comp. xxiii. 26. The letter addressed to Greek Christians was certainly written in Greek. But that it was actually composed by *James* (Bengel, Bleek in the *Stud. u. Krit.* 1836, p. 1037) does not follow at least from Jas. i. 1, although it is in itself possible, and indeed from his position in Jerusalem even probable. The similarity in the *expression* of the decree with Luke i. 1, does not justify us in doubting the originality of that expression

¹ According to Schwanbeck, the letter is derived from the "Memoirs of Silas." In this view, of course, it must be assumed that ἄνδρας ἡγουμ., ver. 22, did not stand in the text at all, or not *here*.

² See Otto in the *Jahrb. f. D. Theol.* 1867, p. 678 ff.

(Schwegler, Zeller), as the subdivision in the protasis and apodosis was very natural, and the use of ἔδοξεν almost necessary.—ἀνασκευάζοντες] *destroying, subverting*, elsewhere neither in the N. T. nor in the LXX. and Apocrypha; but see Xen. Cyr. vi. 2. 25; Polyb. ix. 31. 6, ix. 32. 8; Dem. 895. 5. “Non parcunt iis, qui dubitationes invexerant,” Bengel.—λέγοντες περιτέμν.] without δέιν, because in λέγ. the sense of commanding is implied. Kühner, *ad Xen. Anab.* v. 7. 34. Comp. on xiv. 14.—The τηρεῖν τ. νόμον is the ζυγός; ver. 10, which was imposed with circumcision, Gal. v. 3. And the νόμος is the whole law, not merely the ceremonial part.—οἷς οὐ διεστέιλ.] So *arbitrarily* had they acted.

Vv. 25–28. Γενομένοις ὁμοθυμαδόν] *after we had become unanimous*. Thus it was not a mere *majority* of voices: “non parum ponderis addit decreto *concor*s sententia,” Grotius. On γίνεσθαι with an adverb in the sense of a predicate, see Bernhardt, p. 337. Comp. on John i. 15.—Βαρνάβ. κ. Παύλῳ] This order (after chap. xiii., almost always inverted) is justly regarded by Bleek as a proof of fidelity to the documentary source. The placing of Barnabas first was very natural to the apostles and to the church in Jerusalem, on the ground of the older apostolic position of the man who in fact first introduced Paul himself to the apostles. Also at xiv. 14, xv. 12, this precedence has its ground in the nature of the circumstances.—ἀνθρώποις κ.τ.λ.] *men who have given up* (exposed to the danger of death) *their soul for the name* (for its glorification, v. 41) *of our Lord Jesus Christ*. παραδ. τὴν ψυχὴν (comp. Plat. Prot. p. 312 C), the opposite of θέλειν σῶσαι τ. ψυχὴν, Luke ix. 24, is not to be identified with τιθέναι τ. ψ., and the two are not to be explained from the Hebrew נָפַשׁ נָשׁוּ (in opposition to Grotius, Kuinoel, Olshausen). See on John x. 11. The *purpose* of these words of commendation is the attestation of the complete confidence of the assembly in the Christian fidelity, proved by such love to Christ, of the two men who had been sent from Antioch, and who perhaps had been slandered by the Judaistic party as egotistic falsifiers of the gospel.¹ Comp. Grotius.—καὶ

¹ According to Zeller, p. 246, these commendatory words are calculated by the

αὐτοὺς κ.τ.λ.] who *also themselves, i.e. in person*, along with this our *written* communication, *make known the same thing orally* (διὰ λόγου, see Raphel, *Polyb.*). — ἀπαγγέλλ.] stands not for the future (against Grotius, Hammond, Heinrichs, Kuinoel), but realizes as present the time when Judas and Silas deliver the letter and add their oral report. — τὰ αὐτά] namely, *what we here inform you of by letter*. Neander takes it otherwise: the same, *that Barnabas and Paul have preached to you*, namely, that faith in the Redeemer, even “without the observance of the law, suffices,” etc. Against this view διὰ λόγου is decisive, by which τὰ αὐτά necessarily retains its reference to what was communicated *by letter*. — τῷ ἁγίῳ πνεύματι καὶ ἡμῖν] The agreement of the personal activity of the advisers themselves with the illuminating and confirming influence of the Holy Spirit experienced by them when advising.¹ Comp. v. 32. Well does Calovius remark: “Conjungitur causa principalis et ministerialis decreti.” Olshausen supposes that it is equivalent to τῷ ἁγ. πν. ἐν ἡμῖν. Just as arbitrarily and erroneously, Grotius, Piscator, and many others hold that there is here a ἐν διὰ δυοῖν, *nobis per Sp. St.* Neander: *through the Holy Spirit we also* (like Paul and Barnabas) *have arrived at the perception*. To this is opposed ἔδοξε, which, in accordance with ver. 22, must necessarily denote the *determination* of the council, and therefore forbids the reference of the καὶ ἡμῖν to Paul and Barnabas, which reference, at any rate (see before on τὰ αὐτά), is remote from the context. — ἡμῖν] includes, according to vv. 22, 23, also the *church*, to which, of course, Belarmin and other Catholics concede only the consensus *tacitus*. See, on the contrary, Calovius. — τὰ ἐπ' ἀνάγκης] *the things necessary*. Bernhardt, p. 328; Kypke, II. p. 75 f. The conjectural emendations, ἐπ' ἀνάγκης (Salmasius) and ἐν ἀγάπῃς (Bentley), are wholly unnecessary. That ἐπ' ἀνάγκης (Herod. i. 82; Plat. *Pol.* vii. p. 536 D, *Conv.* p. 176 E, Dem. 706. 21) is an adverb, see in Schaefer, *ad Dem. App.* IV.

author for *his* readers, as indeed the whole book is held to be only a letter of commendation for Paul.

¹ Ewald, p. 476, appropriately remarks: “The mention of the Holy Spirit, ver. 28, is the *most primitive Christian thing* imaginable.”

p. 540 f. The necessity here meant is not a necessity for salvation (Zeller), but a necessity conditioned by the circumstances of the time. See on ver. 20 f.

Ver. 29. The points mentioned in ver. 20 are here arranged more accurately, so that the three which refer to food are placed together. — ἀπέχεσθαι] is in ver. 20, as in 1 Thess. iv. 3, v. 22, Eccles. xxviii. 8, and frequently in the LXX., joined with ἀπό; but here, as usually among Greek writers, only with the genitive. The two differ “non quoad rem ipsam, sed modo cogitandi, ita ut in priori formula sejunctionis cogitatio ad rem, in posteriori autem ad nos ipsos referatur.” Tittmann, *Synon. N. T.* p. 225. — ἐξ ὧν διατηροῦντες ἑαυτούς] *from which (i.e. at a distance from, without fellowship with them) ye carefully keeping yourselves.* Comp. John xvii. 5; Prov. xxi. 23: διατηρεῖ ἐκ θλίψεως τὴν ψυχὴν αὐτοῦ; also the corresponding connection with ἀπό, Ps. xii. 8; Jas. i. 27. — εὖ πράξετε] *not: ye shall do well* (so usually; also de Wette, comp. x. 33), but, as also Hofmann interprets it according to the *usus loquendi* (see especially Plat. *Alc.* i. p. 116 B: ὅστις καλῶς πράττει, οὐχὶ καὶ εὖ πράττει, *Prot.* p. 333 D: εἰ εὖ πράττουσιν ἀδικοῦντες, Dem. 469. 14: εἴ τις ἄλλος εὖ μὲν ἐποίησεν ὑμᾶς εὖ πράττων, Plat. *Ep.* 3, p. 315 B; the opposite, κακῶς πράσσειν, comp. Ellendt, *Lex. Soph.* II. p. 629, and Grimm, *s.v.* εὖ), *ye shall fare well*, namely, by peace and unity in Christian fellowship. Quite incorrectly, Elsner, Wolf, Krebs, Kuinoel have understood the meaning as equivalent to σωθήσεσθε, which egregiously and injuriously mistakes the apostolic spirit, that had nothing in common with the οὐ δύνασθε σωθῆναι of the strict legalists. — ἔρρωσθε] the epistolary *valet*. Xen. *Cyr.* iv. 5. 33; Hipp. *ep.* p. 1275, 20; Artem. iii. 44; 2 Macc. xi. 21, 33, vii. 9. Comp. Dissen, *ad Dem. de Cor.* p. 323 f.

Vv. 31, 32. Ἐπὶ τῇ παρακλήσει] *for the consolation*, which the contents of the letter granted to them. They now saw Christian liberty protected and secured, where the abrupt demand of the Jewish-Christians had formerly excited so much anxiety. The meaning *cohortatio*, arousing address (Beza, Castalio, and others), is less suitable to the contents of the letter and to the threatening situation in which they had been

placed. — καὶ αὐτοί] is to be explained in keeping with ver. 27; and so to be connected, not, as is usually done, with προφ. ὄντες (as *they also*, as well as Paul and Barnabas, *were prophets*), but with διὰ λόγου π. παρεκάλ. κ.τ.λ. Judas and Silas *also personally* (as the letter *by writing*) comforted and strengthened the brethren by much discourse, which they could the more do, *since they were prophets* (see on xi. 27). The παρεκάλεσαν must be interpreted like παρακλήσει, and so not *cohortabantur* (as usually). Comp. Vulgate; and see ver. 27, τὰ αὐτά.

Vv. 33-35. Ποιεῖν χρόνον] *to spend a time*, Dem. 392. 18. See Wetstein and Jacobs, *ad Anthol.* II. 3, p. 44; also Schaefer, *ad Bos. Ell.* p. 413. — μετ' εἰρήνης] i.e. *so that welfare* (δὴψ) *was bidden to accompany them*, amidst good wishes. A reference to the formula of parting: πορεύου or ὑπάγε εἰς εἰρήνην, or ἐν εἰρήνῃ (xvi. 36; Mark v. 34; Luke vii. 50, viii. 48; Jas. ii. 16). — The καί between διδάσκ. and εὐαγγ.¹ is exegetical. — τὸν λόγ. τοῦ Κυρ.] see on viii. 25.—At this period, ver. 35, occurs the encounter of Paul with Peter (Gal. ii. 11 ff.). The quite summary statement, ver. 35, makes the non-mention of this particular incident intelligible enough, and therefore there is no reason for the fiction that Luke desired, by the narrative of the strife between Paul and Barnabas (vv. 37 ff.), merely to mask the far more important difference between him and Peter (Schrader, Schneckenburger, Baur). This passing and temporary offence had its *importance* in the special interest of the *Epistle to the Galatians*, but not in the general historical interest of Luke, which was concerned, on the other hand, with the separation of Paul and Barnabas and of their working. The objections of Wieseler to the assumed coincidence of time (on Gal. ii. 11) have little weight. In particular, the indefinite statements of time, vv. 33, 35, 36, allow space enough.—As to the spuriousness of ver. 34, see on ver. 40.

Ver. 36. Ἀή] see on xiii. 2. — ἐν αἷς] because πᾶσαν πόλιν contains a distributive *plurality*. Winer, p. 134 [E. T. 177].

¹ The added μετὰ καὶ ἑτέρ. πολλῶν, *with yet many others*, shows how very great the field of labour at Antioch was.

— πῶς ἔχουσι] *how their state is*, their internal and external Christian condition. The reference to ἐπισκεψ. τοὺς ἀδελφ. depends on well-known attraction. Moreover, Bengel well remarks that πῶς ἔχουσι is the *nervus visitationis ecclesiasticae*.

Vv. 38, 39. *But Paul judged it not right* (ἡξίου, comp. xxviii. 22; Xen. *Anab.* v. 5. 9; *Mem.* ii. 1. 9) *to take with them this one who had fallen away from them from Pamphylia, etc.* (comp. xiii. 13).¹ Observe the μὴ συμπαράλαβεῖν standing in sharp opposition to the συμπαράλαβεῖν of ver. 37, and the τοῦτον significantly repeated at the close. The purposely chosen ἀποστάντα, and the decisive rejection which Paul founded on this falling away, even in opposition to the highly esteemed Barnabas, who did not wish to discard his cousin (Col. iv. 10), proves that the matter was not without grave fault on the part of Mark. *Fickleness* in the service of Christ (Mark had been οὐ Χριστὸν ἀρνησάμενος, ἀλλὰ τὸν δρόμον τὸν πολλὸν καὶ βαρὺν παραιτησάμενος, Oecumenius) was to Paul's bold and decided strength of character and firmness in his vocation the foreign element, with which he could not enter into any union either abstractly or for the sake of public example. — This separation was beneficial for the church, because Barnabas now chose a sphere of operation for himself. Ver. 39; 1 Cor. ix. 6. And as to Mark, certainly both the severity of Paul and the kind reception given to him by Barnabas were alike beneficial for his ministerial fidelity, Col. iv. 10; 2 Tim. iv. 11. Τὸ μὲν γὰρ Παύλου φοβερὸν ἐπέστρεψεν αὐτόν· τὸ δὲ Βαρνάβα χρηστὸν ἐποίει μηκέτι ἀπολειφθῆναι. "Ὡστε μάχονται μὲν, πρὸς ἓν δὲ τέλος ἀπαντᾷ τὸ κέρδος (Chrysostom). — παροξυσμός] an *exasperation*. Dem. 1105. 24; Deut. xxix. 28; Jer. xxxii. 37. The expression is *purposely chosen*; it was οὐκ ἔχθρα οὐδὲ φιλονεικία (Chrysostom). But the *thing* itself had its ground in the ἀνθρωπίνη διανοία according to its relation to the difference of the character confronting it (οὐ γὰρ ἦσαν λίθοι ἢ ξύλοι, Chrysostom).

¹ Luke does not mention the later reunion (Col. iv. 10; Philem. 24; 2 Tim. iv. 11), which, if the view as to the book being intended as a reconciliation of Paulinism and Petrinism were correct, must occasion great surprise, as Mark was a disciple of Peter.

Vv. 40, 41. Ἐπιλεξάμενος Σίλαν] *after he had chosen Silas* as his apostolic companion. It is accordingly to be assumed that Silas (ver. 27), after he had returned to Jerusalem (ver. 33), and had along with Judas given an account of the result of their mission, had in the meantime returned to Antioch. But the interpolation, ver. 34 (see the critical remarks), is incorrect, as the return of Silas to Jerusalem was a necessary exigency of the commission which he had received. ἐπιλέγεσθαι, in the sense *sibi eligere*, only here in the N. T.; often in Greek writers, the LXX., and Apocr. — παραδοθ. τῇ χάρι. τ. Κυρίου] *committed to the grace of Christ* (see the critical remarks). Comp. ver. 11. Not different in substance from xiv. 36, but here expressed according to a more specifically Christian form. Moreover, the notice, compared with ver. 39, leads us to infer, with great probability, that the church of Antioch in the dispute before us was on the side of Paul. — τὴν Συρ. κ. Κιλικ.] as Barnabas (ver. 39), so Paul also betook himself to his *native country*; from their native countries the two began their new, and henceforth for ever separated, missionary labours. *Barnabas* is unjustly reproached (by Baumgarten) with repairing to his own country, instead of to the wide fields of heathenism; in point of fact, we know not the *further* course which he adopted for his labours.

CHAPTER XVI.

VER. 1. After *γυναικός* Elz. has *τινος*, which is decidedly spurious according to the evidence.—Ver. 3. *τὸν πατέρα αὐτοῦ, ὅτι* "Ελλ. *ὑπῆρχεν*] Lachm. reads *ὅτι* "Ελλην *ὁ πατήρ αὐτοῦ ὑπῆρχεν*, according to A B C *ς*, min. Rightly; the Recepta is a mechanical or designed transposition into the usual mode of expression by attraction. If the reading of Lachm. were a resolution of the attraction, "Ελλην would not have been placed first.—Ver. 6. *διελθόντες*] A B C D E *ς*, min. and several vss. and Fathers have *διῆλθον*, and in ver. 7 for the most part *ὁί* after *ἐλθόντες*. Both are adopted by Lachm. and Born. The attestation of this reading is so preponderating, that it cannot be held as an emendation to avoid the recurrence of participial clauses. The Recepta, on the contrary, appears to have arisen because of a wish to indicate that the hindrance of the Spirit took place only *after passing through* Phrygia and Galatia, which appeared necessary if *Asia* was understood in too wide a sense. The reading of the Vulg. presents another corresponding attempt: "*transeuntēs autēm . . . vetatī sūt.*"—Ver. 7. *εἰς τ. Β.*] Elz. has *κατὰ τ. Β.*, against decisive evidence. Either a mere error of a copyist after the preceding *κατά*, or an intentional interpretation.—'Ιησοῦ] is wanting in Elz., but supported by decisive evidence. If only *πνεῦμα* were original, the gloss added would not have been 'Ιησοῦ (for *πν.* 'Ιησοῦ is not elsewhere found in the N. T.), but, from the preceding, *τὸ ἄγιον*.—Ver. 9. The order best attested and therefore to be adopted is: *ἀνὴρ Μακεδὼν τις ἦν*. So Lachm., also Tisch. and Born.; the latter, however, has deleted *ἦν* according to too weak evidence (it was wholly superfluous), and, moreover, has in accordance with D adopted *ἐν ὁράματι . . . ὤφθη ὡσεὶ ἀνὴρ κ.τ.λ.*, an explanatory gloss, as also are the words *κατὰ πρόσωπον αὐτοῦ* added after *ἐστώς* (Born.).—Ver. 10. *ὁ Κύριος*] A B C E *ς*, min. Copt. Vulg. Jer. have *ὁ Θεός*. Recommended by Griesb. and adopted by Lachm. The Recepta is a gloss in accordance with ver. 7 (*πνεῦμα* 'Ιησοῦ), comp. xiii. 2, or written on the margin in accordance with ii. 39.—Ver. 13. *πύλης*] Approved already by Griesb., adopted by Lachm. Tisch. Born. instead of the usual *πόλεως*, against which A B C D *ς*, min. Copt. Sahid. Vulg. Cant.

witness. τῆς πόλεως was written by the side of τῆς πόλης as a gloss (as some vss. have still τ. πόλης τ. πόλεως), and then supplanted the original. — ἐνομίζετο προσευχή] A** B C 8, lo^{ti}. 13, 40, Copt. Aeth. have ἐνομιζόμεν προσευχήν. So Lachm. An alteration, because the reading of the text was not understood. From the same misunderstanding the reading in D, Epiph. ἐδόκει προσευχή (so Born.) arose, and the translation of the Vulg., “ubi videbatur oratio esse.” — Ver. 16. τὴν προσευχήν] In Elz. the article is wanting, but is supported by preponderating evidence and by its necessity (ver. 13). — Πύθωνος] A B C* D (?) 8, lo^{ti}. 33, Vulg. Cant. and some Fathers have πύθωνα. Adopted by Lachm. Tisch. Born. Correctly; the accusative, not understood, was changed for the genitive as the more intelligible case, which was well known to the transcribers with πνεῦμα (comp. especially, Luke iv. 33). — Ver. 17. Instead of the second ἡμῶν, Tisch. Born. have ὑμῶν, contrary to A C G H, min. vss. and Fathers. But ἡμῶν appeared less suitable, especially as a demoniacal spirit spoke from the παιδίσκη.—Ver. 24. Instead of εἰληφώς read, with Lachm. and Born., λαβών on decisive evidence. — Ver. 31. Χριστόν] is with Lachm. and Tisch. to be deleted as a usual addition (comp. on xv. 11), on the authority of A B 8, min. Copt. Vulg. Lucif. — Ver. 32. καὶ παῶσι] A B C D 8, min. Vulg. Cant. Lucif. have σὺν παῶσι. Approved by Griesb., adopted by Lachm. Tisch. Born. The καὶ easily crept in, because with it the dative παῶσι τοῖς remained, and because καὶ ὁ οἶκός σου (ver. 31) preceded. — Ver. 34. ἡγαλλάσαστο] C* (?) D, min. Chrys. Oec. Theophyl. have ἡγαλλιᾶτο. Approved by Griesb. and adopted by Born. and Tisch. With this weak attestation it is to be regarded as an easily committed error of a transcriber. — Ver. 39. ἐξελθεῖν τῆς πόλ.] Lachm. and Tisch. read ἀπελθεῖν ἀπὸ τ. πόλ., according to A B 8, min. A more definite and precise statement. — Ver. 40. πρὸς] Elz. has εἰς against decisive evidence.

Vv. 1, 2. Δέρβ. κ. Λύστρ.] See on xiv. 6. — ἐκεῖ] does not refer to *both* cities, as Otto, *Pastoralbr.* p. 58, strangely assumes, but to the last named, *Lystra*. Here Timothy, whose conversion by Paul is to be referred to xiv. 6 f., was at that time residing (ἦν ἐκεῖ); probably it was also his *native place*,¹ as may be inferred from ver. 2 (ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις) compared with ver. 3 (ἤδεισαν γὰρ ἅπαντες κ.τ.λ.). Usually (even

¹ With this Köhler also agrees in Herzog's *Encykl.* XVI. p. 168; Huther and Wiesinger leave it undecided; but Wieseler, p. 25 f., endeavours to uphold the usual view. But see on xx. 4.

by Olshausen and Neander, but not by de Wette and Baumgarten) Timothy is supposed to be a native of Derbe (on account of Acts xx. 4; but see remarks on that passage); ἐκεῖ is referred to Δέρβην (very arbitrarily), and ver. 2 is explained to mean that, besides the (presupposed) good report of his native city, Timothy had also the good report of the neighbouring cities of Lystra and Iconium; a very forced explanation, which Theophilus and the other first readers certainly did not hit upon! — γυναικ. Ἰουδ. πιστ.] The name of this Jewish-Christian was *Eunice*. See 2 Tim. i. 5. Ἰουδαίης is the adjective (John iii. 22), as also Ἕλληνας and Μακεδών, ver. 9. Whether the father was a pure Gentile or a proselyte of the gate, the language employed (see on xi. 20) and the lack of other information leave entirely undecided. — ἐμαρτυρ.] as in vi. 3. — Ἰκονίῳ] see on xiii. 51. What were the peculiar circumstances, which had made Timothy honourably known in Iconium as well as in the place of his birth, we do not know.

Ver. 3. Apart from his superior personal qualifications, fostered by a pious education (2 Tim. i. 5, iii. 15), Timothy was also well adapted to be the coadjutor of the apostle from the peculiar external relation in which he stood as belonging by parentage both to the Jewish and to the Gentile Christians. — λαβὼν περιέτεμεν] *he took and circumcised*. There is no reason whatever to suppose that Paul should not have himself performed this act, which might in fact be done by any Israelite (comp. on Luke i. 59). — διὰ τοὺς Ἰουδαίους] namely, to avoid the offence which the Jews in the region of Lystra and Iconium would have taken, had Paul associated with himself one who was uncircumcised to go forth (ἐξελεῖν) as his colleague in proclaiming the Messianic salvation. Paul acted thus according to the principle of wise and conciliatory accommodation (1 Cor. ix. 19), and not out of concession to the Judaistic dogma of the necessity of circumcision for obtaining the Messianic salvation.¹ He acted thus in order

¹ Erasmus in his Paraphrase (dedicated to Pope Clement VII.) observes: “Non quod crederet circumcisionem conferre salutem, quam sola fides adferebat, sed ne quid tumultus oriretur a Judaeis.” Observe this distinctively Lutheran *sola fides*.

to leave no cause of offence at his work among the *yet unconverted* Jews of that region, and not to please *Christian Judaists*, to whom, if they had demanded the circumcision of Timothy, as they did that of Titus at Jerusalem (Gal. ii. 3 f.), he would as little have yielded as he did in the case of Titus. This entirely non-dogmatic motive for the measure, which was neither demanded by others nor yet took place with a view to Timothy's own salvation or to the necessity of circumcision for salvation generally, removes it from all contradiction either with the apostolic decree (xv. 29) or with Gal. ii. 3; for in the case of *Titus* circumcision was demanded by others against his will, and that on the ground of *dogmatic* assertion, and so Paul could not *allow* that to be done on Titus (comp. Gal. v. 2) which he *himself performed* on Timothy. This we remark in opposition to Baur and Zeller, who attack our narrative as unhistorical, because it stands radically at variance with the apostle's principles and character, so that it belongs "to the absolutely incredible element in the Book of Acts" (Baur, I. p. 147, ed. 2). See, on the other hand, Lechler in the *Wurtemb. Stud.* XIX. 2, p. 130 ff., and *apost. und nachapost. Zeitalt.* p. 419; Thiersch, *Kirche im apost. Zeitalt.* p. 136 f.; Lekebusch, p. 272 ff.; Baumgarten, I. p. 483 ff. Chrysostom has hit in the main on the correct interpretation: οὐδὲν Παύλου συνετώτερον ὥστε πάντα πρὸς τὸ συμφέρον ἑώρα . . . περιέτεμεν ἵνα περιτομήν καθέλῃ. But the canon insisted on in the Talmud: *partus sequitur ventrem* (see Wetstein), can hardly have been taken into consideration by the apostle (in opposition to Thiersch and Lange, *apost. Zeitalt.* I. p. 102 f.), because Timothy was already a *Christian*, and thus beyond the stage of Judaism; and therefore it is not to be assumed, with Ewald, p. 482, that Paul had wished merely to remove the reproach of *illegitimacy* from Timothy—even laying aside the fact that Jewesses were not prohibited from marrying Gentiles, with the exception only of the seven Canaanitish nations (Ex. xxxiv. 16; Deut. vii. 1 ff.). The circumstance: υἱὸς γυναικὸς κ.τ.λ., ver. 1, serves only to explain whence it happens that Timothy, whose *Christian mother* was known to be a *Jewess*, was yet uncircumcised; the *father* was

a Gentile, and had in his paternal authority left him uncircumcised. — Observe, according to the correct reading ὅτι "Ελλην ὁ πατὴρ αὐτοῦ ὑπῆρχεν (see the critical remarks), the suitable emphasis with which the predicate is placed first: that a *Greek* his father was. ὑπάρχειν in the sense of εἶναι is used most frequently in the N. T. by Luke. An antithesis to φαίνεσθαι is arbitrarily and unsuitably imported by Otto.

Vv. 4, 5. Παρεδίδουν] orally, perhaps also partly in writing, by delivering to them a copy of the decree, xv. 23 ff. — αὐτοῖς] namely, to the *Gentile-Christians* in the towns, which the connection requires by φυλάσσειν. — τὰ δόγματα] Luke ii. 1, the ordinances. — ὑπὸ τῶν ἀποστ. κ.τ.λ.] the mention of the *leaders* was sufficient; the co-operation of the *church* is, according to xv. 22 f., obvious of itself. — τῶν ἐν Ἱερουσ.] belongs only to τ. πρεσβυτ.—Ver. 5. They developed themselves internally in steadfastness of faith, and externally in the daily increasing number of their members. On the former, comp. Col. ii. 5; καθ' ἡμέρ. belongs to ἐπερισσ. τ. ἀριθμῶ, comp. ii. 46.

Vv. 6, 7. According to the reading διήλθον and, ver. 7, ἐλθόντες δέ (see the critical remarks): *Now they went through Phrygia and Galatia, after they had been withheld by the Holy Spirit from preaching in Asia; but having come toward Mysia, they attempted*, etc. Observe (1) that this hindrance of the Spirit to their preaching in Asia induced them, instead of going to Asia, to take their route through Phrygia and Galatia, and therefore the founding of the Galatian churches is correctly referred to this period;¹ indeed, the founding of these may have been the immediate *object aimed at* in that hindrance. The fact that Luke so silently passes over the *working* in Phrygia and Galatia, is in keeping with the unequal character of the information given by him generally—an inequality easily explained from the diversity of his documents and intelligence otherwise acquired—so that it appears arbitrary to impute to him a special set purpose (Olshausen: he was hastening

¹ Whether he also planted churches in Phrygia, is unknown to us. The founding of the church in Colossae and Laodicea took place by means of others, Col. ii. 1.

with his narrative to the European scene of action; Baumgarten: because the main stream of development proceeded from Jerusalem to Rome, and the working in question lay out of the line of this direction, comp. also Zeller, p. 383; and quite erroneously Schneckenburger: because there were no Jews to be found in those regions, and therefore Luke could not have illustrated in that case how Paul turned first to the Jews). Further, (2) Asia cannot be the quarter of the world in contrast to Europe, but only the *western coast of Asia Minor*, as in ii. 9, vi. 9. To that region his journey from Lycaonia (Derbe and Lystra, ver. 1) was directed; but by the hindrance of the Spirit it was turned elsewhere, namely, to Phrygia and Galatia (the latter taken in the usual narrower sense, not according to the extent of the Roman province at that time, as Böttger, Thiersch, and others suppose; comp. on *Gal.* Introd. § 1).—The *hindering of the Spirit*, taken by Zeller in the sense of the apostle's own *inward tact*, is in vv. 6, 7 to be regarded as an influence of the Holy Spirit (that is, of the *objective* Divine Spirit, not of "the holy spirit of *prudence*, which judged the circumstances correctly," de Wette) on their souls, which internal indication, they were conscious, *was* that of the Spirit.—κατὰ τ. Μυσίαν] not: *at* (see ver. 8), but *toward Mysia, Mysia-wards*, in the direction of the border of that land. They wished from this to go north-eastward to Bithynia; for in Mysia (which, along with Lydia and Caria, belonged to *Asia*) they were forbidden to preach.—τὸ πνεῦμα Ἰησοῦ] *i.e.* the ἅγιον πνεῦμα, ver. 6; see on Rom. viii. 9.

REMARK.—According to the Received text (διελθόντες . . . ἐλθόντες), the rendering must be: *having journeyed through Phrygia and Galatia, they endeavoured, after they had been withheld by the Holy Spirit from preaching in Asia, on coming toward Mysia, to journey to Bithynia, etc.* Comp. Wieseler, p. 31; Baumgarten, p. 489; and see regarding the asyndetic participles, which "mutua temporis vel causae ratione inter se referuntur," Kühner, *ad Xen. Anab.* i. 1. 7; Dissen, *ad Dem. de cor.* p. 249; Buttmann, *neut. Gr.* p. 255 (E. T. 297).

Vv. 8-10. They were now between Mysia and Bithynia.

To Bithynia the Spirit suffered them not to go; in Mysia they were not to preach, because it belonged to Asia. In this position of things they saw themselves directed to the West, away from all their former sphere of action, and across to Greece. *This* the Spirit now willed. Accordingly they had first to make for the Asiatic sea-coast, and therefore they went directly westward along the southern border of Mysia (of course without preaching, for this they were not permitted to do), and thus, having passed by Mysia (*παρελθόντες τὴν Μυσίαν*), they came down to *Troas* on the Hellespont, in order there to determine more precisely their further journey to the West, or to receive for this purpose a higher determination, which they might expect in accordance with the previous operations of the Spirit. And they received this higher determination by a visionary appearance (*ὄραμα*, ix. 10, x. 3, xviii. 9) which was made to the apostle during the night (*διὰ τ. νυκτός*, as in v. 19). This vision¹ is not to be considered as a *dream* (Heinrichs, Kuinoel, Zeller), as is evident from the expression itself, and from the fact that there is no mention of a *κατ' ὄναρ* or the like, or afterwards of an *ἀναστάς* or other similar expression, but after the seeing of the vision the *ἐξηγήσαμεν κ.τ.λ.* comes in without further remark. Olshausen, however, very hastily lays it down as a settled point, that revelation by dreams, as the lowest form of revelation (? see Delitzsch, *Psychol.* p. 284), was no longer vouchsafed to the apostles who were endowed with the Holy Spirit, but that they must have had their visions in ecstasy, always in a waking condition. We have far too little information as to the life of the apostles to maintain this. Comp. also ii. 17. — *Μακεδών*] is used adjectivally (comp. on v. 1 f.), as in Thuc. i. 62. 3, i. 63. 3. As *Macedonian* the appearance *announced itself*, namely, by *διαβὰς εἰς Μακεδ. βοήθ. ἡμῖν*. It is arbitrary in Grotius to say that an *angel* had ap-

¹ Taken by Baur, I. p. 166, ed. 2, only as an *embellishment* of the history, namely, as *symbolizing the desire of salvation*, with which not only the Macedonian population, but the men of Europe in general, called upon the apostle to come over to them. This view Zeller also, p. 251, considers as possible. It is in the connection of the entire narrative *impossible*, and simply tends to obscure the further occurrences as regards their historical character.

peared, and indeed “angelus curator Macedonum.” Something objectively real is not indicated by ὄραμα ὥφθη. Comp. x. 17. — ἐζητήσαμεν] *we sought*, directed our view to the necessity of procuring, first of all, the opportunity of a ship, etc. Here Luke, for the first time, includes himself in the narrative, and therefore it is rightly assumed that he joined Paul at *Troas*. He does not enter further on his personal relations, *because Theophilus was acquainted with them*. Olshausen arbitrarily thinks: from *modesty*. On and against the assumptions, that *Timothy* (Schleiermacher, Mayerhoff, Ulrich, Bleek) or *Silas* (Schwanbeck) wrote the portions in which “we” occurs, see Introd. § 1. — συμβιβάζοντες κ.τ.λ.] *because we gathered* (colligebamus) as the meaning of that appearance, *drew from it the conclusion* (comp. Plat. *Hipp. min.* p. 369 D, *Pol.* vi. p. 504 A, and Stallb. *in loc.*), that in it there was issued to us the call of God (see the critical remarks), and the in itself indefinite βοήθησον ἡμῖν was the call for help to be afforded by *communication of the gospel*.

Ver. 11. *Εὐθυδρομ.*] having sailed from *Troas*, *we ran by a straight course* (xxi. 1). The word is not preserved in Greek writers, who have, however, εὐθυδρόμος, and as a verb, εὐθυπλοέω.—*Samothrace*, a well-known island off the coast of Thrace, in the Aegean Sea. — τῇ ἐπιούσῃ] *die postero*, used by Greek writers both with (vii. 26) and without ἡμέρα. See Lobeck, *ad Phryn.* p. 464. In the N. T. it occurs only in Acts.—*Neapolis*, at an earlier period *Datos* (Strabo, vii. p. 330), a seaport on the Strymonian Gulf, opposite the island of Thasos, at that time belonging to Thrace, but after *Vespasian* to Macedonia (Sueton. *Vesp.* 8; Dio Cass. xlvii. 35; Ptol. iii. 13. 9).—On *Philippi*, formerly *Krenides*, named from the Macedonian Philip, who enlarged and fortified it, see the Introd. to *Philipp.* § 1. — πρώτη τῆς μερίδος Μακεδ. κολωνία πόλις] As in that district of Macedonia, divided by Aemilius Paulus into four parts (Liv. xlv. 29), *Amphipolis* was the capital, and πρώτη πόλις cannot therefore in a strict sense mean *capital*;¹ all difficulty is removed simply by connecting,

¹ Without any reason, Wetstein imagined that after the battle at Philippi this city was raised to be the capital. From the erroneous interpretation *capital*

and not, as is usually done,¹ separating, πόλις κολωνία: which is the first (in rank) colony-town of the part (concerned) of Macedonia. Comp. also Baumgarten.² Thus it is unnecessary, with Kuinoel, Hug, and others (see also Credner, *Einl.* II. p. 418 f.; Mynster, *kl. theol. Schr.* p. 170), who separate πόλις from κολωνία, to take πρώτη πόλις in the sense of a city endowed with privileges (Bertholdt compares the French use of *bonne ville*), inscriptions on coins being appealed to, in which the formal epithet πρώτη is given to Greek cities which were not capitals. See Eckhel, *doctr. vet. num.* I. 4. 282; Boeckh, *Corpus inscript.* I. 2, No. 335. In the case of Philippi itself no special privileges are known, except the general colonial rights of the *jus Italicum*; nor is the title πρώτη found on the coins of Philippi, it is met with only in the case of cities in Asia Minor (see Rettig, *Quaest. Philipp.* p. 5 f.). Others take πρώτη of local situation, so that they too separate πόλις from κολωνία: "Philippi was the first city of Macedonia at which Paul touched in his line of travel." So Olshausen and Wieseler, following Erasmus (who, however, appears to join πόλις κολ.), Cornelius a Lapide, Calovius, Raphel, Wolf, Bengel, Eckermann, Heinrichs. In this case we have not to consider Neapolis as the mere port of Philippi (Olshausen), but with Rettig, van Hengel, *ad Phil.* p. 4 ff., and De Wette, to lay stress on the fact that Neapolis at that time belonged to Thrace, and to take ἐστὶ (Luke did not write ἦν) as an expression of the admitted state of things, that Philippi from that side is the first city (consequently the most easterly, see Wieseler, p. 37 f.). But what reason could Luke have to make such an exact geographical specification, especially with regard to such a well-known city as Philippi? It is quite at variance with his manner elsewhere. And that too with the

arose the reading ἡτις ἐστὶν κεφαλὴ τῆς Μακ., πόλις κολωνία, which Bornemann regards as original.

¹ Thus also Ewald, p. 485, according to whom Philippi, on account of its flourishing condition at that time, is assumed to be named "the first city of the province of Macedonia." But μερίς does not mean province (ἐπαρχία, xxiii. 34, xxv. 1).

² Who elaborately explains μερίς, as if τῆς οἰκουμένης stood alongside of it, so that τῆς Μακεδ. would be in apposition to τ. μερίς.

argumentatively (*quippe quae*) emphatic *ἥτις*? This applies also in opposition to Grotius, who takes πόλις κολωνία together (the first colonial-city), but understands πρώτη also of the geographical situation. According to our view, there is conveyed in *ἥτις* an explanation of the *motive* for their going to Philippi in particular, *seeing that it is*, namely, the most noteworthy colonial-city of the district, so that the gospel might at once acquire a very considerable and extensive sphere of action in Macedonia. If in itself ἀξιώμά ἐστι πόλεως ἢ κολωνεία (Chrysostom), this is yet more *heightened* by πρώτη.—On the combination of two substantives like πόλις κολωνία, comp. Lobeck, *Paralip.* p. 344. Instead of κολωνία, the Greek uses ἀποικία or ἐποικία; instead of πόλις κολωνία, πόλις ἀποικίς.—Philippi was *colonized* by Octavianus through the removal thither of the partisans of Antonius, and had also the *jus Italicum* conferred on it. See Dio Cass. li. 4; Plin. *H. N.* iv. 11; *Digest. Leg.* xv. 6.

Ver. 13. Ποταμόν] *i.e.* not, as Bornemann and Bleek suppose, the *Strymon*, which is distant more than a day's journey, but possibly the rivulet *Gangas* (so Zeller, Hackett), or some other stream in the neighbourhood which abounded with springs.—οὐ ἐνομίζετο προσευχῇ εἶναι] *where a place of prayer was accustomed to be, i.e.* where, according to custom, a place of prayer was. On νομίζεσθαι, *in more esse, to be wont*, see Hermann, *ad Lucian. de hist. conser.* p. 244; Schweighäuser, *Lex. Herod.* II. p. 126 f.; from Philo, in Loesner, p. 208. Not: where, *as was supposed*, there was a place of prayer (Ewald), in which case we should have to supply the thought that the place did not *look like* a synagogue, which, however, is as arbitrary as it is historically unimportant. The προσευχαί were *places of prayer*, sometimes buildings, and at other times open spaces (so most probably here, as may be inferred from οὐ ἐνομίζετο εἶναι) near to streams (on account of the custom of washing the hands before prayer), to be met with in cities where synagogues did not exist or were not permitted, serving the purposes of a synagogue (Juvenal, iii. 295). See Joseph. *Antt.* xiv. 10. 23; *Corp. inscript.* II. p. 1005; Vitranga, *Synag.* p. 119 ff.; Rosenmüller, *Morgenl.* VI. p. 26 f. — ταῖς συνελθ.

γυναιξί] *the women who came together* (to prayer). Probably the number of Jewish *men* in the city was extremely small, and the whole unimportant Jewish population consisted chiefly of women, some of them doubtless married to Gentiles (ver. 1); hence there is no mention of men being present. More arbitrary is the explanation of Calvin: "Vel ad coetus tantum muliebres destinatus erat locus ille, vel apud viros frigeat religio, ut saltem tardius adessent;" and of Schrader: the Jews had been expelled from the city.

Ver. 14. Καί τις κ.τ.λ.] *Also a woman was listening*, etc. Λυδία was a common female name (Hor. *Od.* i. 8, iii. 9, vi. 20), and therefore it remains doubtful whether she received her name "a solo natali" (Grotius, de Wette, and others).—πορφυρόπωλις] ἡ τὰ πορφυρᾶ (fabrics and clothes dyed purple) πωλοῦσα (Hesychius, Phot. *Bibl.* 201. 41). The dyeing of purple was actively carried on (Val. Fl. iv. 368; Claud. *Rapt.* P. i. 274; Plin. *H. N.* vii. 57; Ael. *H. A.* 4. 46; Max. Tyr. xl. 2), especially in Lydia, to which Thyatira belonged (Ptol. v. 2; Plin. v. 31), and an inscription found at Thyatira particularly mentions the guild of dyers of that place. See Spon. *Miscell. erud. ant.* p. 113.—σεβομ. τ. θεόν] *A female proselyte*. See on xiii. 16, 43.—ἥς ὁ Κύρ. διήνοιξε τ. καρδ.] Luke recognises the *attentive interest*, which Lydia with her heart unclosed directed to the word, as produced by the influence of the exalted Christ (ὁ Κύριος) working for the promotion of His kingdom, who *opened* (διήνοιξε) the heart of Lydia, i.e. wrought in her self-consciousness, as the centre and sphere of action of her inner vital energy, the corresponding readiness, in order that she might attend to what was preached (προσέχ. τοῖς λαλουμ.). The *fidem habere* (Grotius, Kuinoel, Heinrichs) followed, but still was not the προσέχειν *itself*. Comp. on viii. 6. Moreover, Chrysostom correctly remarks: τὸ μὲν οὖν ἀνοίξαι τοῦ Θεοῦ τὸ δὲ προσέχειν αὐτῆς ὥστε καὶ θεῖον καὶ ἀνθρώπινον ἦν. Comp. 2 Macc. i. 4; Luke xxiv. 45; Eph. i. 18. She experienced the *motus inevitabiles* of grace, to which she offered no resistance, but with willing submission rendered the moral self-conscious compliance by which she arrived at faith.¹

¹ Comp. Luthardt, *vom freien Willen*, p. 427 f.

Ver. 15. *Καὶ ὁ οἶκος αὐτῆς*] Of what members her family consisted, cannot be determined. This passage and ver. 33, with xviii. 8 and 1 Cor. i. 16, are appealed to in order to prove *infant baptism* in the apostolic age, or at least to make it probable. “Quis credat, in tot familiis nullum fuisse infantem, et Judaeos circumcidendis, gentiles lustrandis illis assuetos non etiam obtulisse eos baptismo?” Bengel. See also Lange, *apost. Zeitalt.* II. p. 504 ff. But on this question the following remarks are to be made: (1) If, in the Jewish and Gentile families which were converted to Christ, there were children, their baptism is to be assumed in *those* cases, when they were so far advanced that they could and did confess their faith on Jesus as the Messiah; for this was the universal, absolutely necessary qualification for the reception of baptism; comp. also vv. 31, 32, 33, xviii. 8. (2) If, on the other hand, there were children still incapable of confessing, baptism could not be administered to those to whom that, which was the necessary presupposition of baptism for Christian sanctification, was still wanting. (3) Such young children, whose parents were Christians, rather fell under the point of view of 1 Cor. vii. 14, according to which, in conformity with the view of the apostolic church, the children of Christians were no longer regarded as *ἀκάθαρτοι*, but as *ἅγιοι*, and that not on the footing of having received the character of holiness by baptism, but as having part in the Christian *ἁγιότης* by their fellowship with their Christian parents. See on 1 Cor. *l.c.* Besides, the circumcision of children must have been retained for a considerable time among the Jewish-Christians, according to xxi. 21. Therefore (4) the baptism of the children of *Christians*, of which no trace is found in the N. T. (not even in Eph. vi. 1, in opposition to Hofmann, *Schriftbew.* II. 2, p. 192), is not to be held as an apostolic ordinance (Origen, *in ep. ad Rom.* lib. v.: “Ab apostolis *traditione* accepit ecclesia”), as, indeed, it encountered early and long resistance; but it is an *institution of the church*,¹ which gradually arose in post-apostolic times in connection with the development of ecclesi-

¹ It is the most striking example of the recognition of historical tradition in the evangelical church. Comp. Holtzmann, *Kanon u. Tradit.* p. 399 ff.

astical life (comp. Ehrenfeuchter, *prakt. Theol.* I. p. 82 f.) and of doctrinal teaching, not certainly attested before Tertullian, and by him still decidedly opposed, and, although already defended by Cyprian, only becoming general after the time of Augustine in virtue of that connection. Yet, even apart from the ecclesiastical premiss of a stern doctrine of original sin and of the devil going beyond Scripture, from which even exorcism arose, the continued *maintenance* of infant baptism, as the objective attribution of spiritually creative grace in virtue of the plan of salvation established for every individual in the fellowship of the church, is so much the more justified, as this objective *attribution* takes place with a view to the future subjective *appropriation*. And this subjective appropriation has so necessarily to emerge with the development of self-consciousness and of knowledge through faith, that in default thereof the church would have to recognise in the baptized no true members, but only *membra mortua*. This relation of connection with creative grace, in so far as the church is its sphere of operation, is a theme which, in presence of the attacks of Baptists and Rationalists, must overstep¹ the domain of exegesis (Matt. xviii. 14; Mark x. 13 ff.; Matt. xxviii. 19; John iii. 6; Rom. vi. 3 f.; Col. ii. 12; Tit. iii. 5; 1 Pet. iii. 21²), and be worked out in that of dogmatics, yet without the addition of confirmation as any sort of supplement to baptism. — εἰ κεκρίκατε] *if ye have judged*. This judgment was formed either tacitly or openly on the ground of the whole conduct of Lydia even before her baptism,—the latter itself was a witness of it; hence the *perfect* is here entirely in order (in opposition to Kuinoel, Heinrichs, and others), and is not to be taken for the *present*. — εἰ, in the sense of ἐπεὶ, is here chosen with delicate modesty. Comp. Dissen, *ad Dem. de cor.* p. 195. — με πιστ. τ. Κυρ. εἶναι] *that I am a believer in the Lord (Christ), i.e. giving faith to His word and His promise, which ye have proclaimed* (vv. 13, 14). Comp. ver. 34, xviii. 8, where Bengel well remarks :

¹ Comp. Martensen, *d. christl. Taufe u. d. baptist. Frage*, Gotha 1860, ed. 2, and *Dogmat.* § 255.

² See also Richter in the *Stud. u. Krit.* 1861, p. 225 ff.

"Ipse dominus Jesus testabatur per Paulum." — *παρεβιάσατο*] Comp. Luke xxiv. 29 ; 1 Sam. xxviii. 23. The use of this purposely-chosen strong word, *constraining*, is not to be explained from the refusal at first of those requested (Chrysostom, Bengel, comp. Ewald), but from the vehement urgency of the feeling of gratitude.

Ver. 16. That Paul and his companions accepted this pressing invitation of Lydia, and chose her house for their abode, Luke leaves the reader to infer from *καὶ παρεβιάσατο ἡμᾶς*, ver. 15, and he now passes over to another circumstance which occurred on another walk to the same *προσευχή* mentioned before. What now follows thus belongs to quite another day. Heinrichs and Kuinoel assume that it attached itself directly to the preceding: that the conversion and baptism of Lydia had occurred while the women (ver. 13) were waiting at the *προσευχή* for the commencement of divine worship; and that, when they were about to enter into the *προσευχή*, this affair with the soothsaying damsel occurred. In opposition to this it may be urged, first, that ver. 15 would only interrupt and disturb the narrative (especially by *καὶ παρεβιάσατο ἡμᾶς*); secondly, that the beginning of ver. 16 itself (*ἐγένετο δέ*) indicates the narration of a new event; and thirdly, that the instruction and baptism of Lydia, and still more of her whole house, cannot naturally be limited to so short a period.—According to the reading *ἔχουσιν πνεῦμα πύθωνα* (see the critical remarks), the passage is to be interpreted: *who was possessed by a spirit Python, i.e. by a demon, which prophesied from her belly*. The damsel was a ventriloquist, and as such practised soothsaying. The name of the well-known Delphic dragon, *Πύθων* (Apollod. i. 4. 1), became subsequently the name of a *δαιμόνιον μαντικόν* (Suidas, who has the quotation: *τάς τε πνεύματι Πύθωνος ἐνθουσιώσας . . . ἡξίου τὸ ἐσόμενον παραγορεῦσαι*), but was also, according to Plut. *de def. orac.* 9, p. 414 E, used *appellatively*, and that of *soothsayers, who spoke from the belly*. So also Suidas: *ἐγγαστρίμυθος, ἐγγαστρίμαντις, ὃν τινες νῦν πύθωνα, Σοφοκλῆς δὲ στερνόμαντιν*. This use of *πύθων*, corresponding to the Hebrew *בֵּיט* (which the LXX. render by *ἐγγαστρίμυθος*, Lev. xix. 31, xx. 6, 27 ;

see Schleusner, *Thes.* II. p. 222), and also passing over to the Rabbins (R. Salomo on Deut. xviii. 11; *Sanhedr.* f. 65. 1 in Wetstein), is to be assumed in our passage, as otherwise we could not see why Luke should have used this peculiar word, whose specific meaning (*ventriloquist-soothsayer*) was certainly the less strange to him, as the thing itself had so important allusions in the O. T. and LXX. suggesting it to those possessed of Jewish culture (1 Sam. xxviii. 7), just as among the Greeks the jugglery which the ventriloquists (the *Εὐρυκλεῖς* or *Εὐρυκλεῖδαι*) practised was well enough known; see Hermann, *gottesd. Alterth.* § xlii. 16. Without doubt, the damsel was considered by those who had their fortunes told by her as possessed by a divinity; and that she so regarded herself, is to be inferred from the effect of the apostolic word (ver. 18). Hers was a state of enthusiastic possession by this fixed idea, in which she actually might be capable of a certain clairvoyance, as in the transaction in our passage. Paul, in his Christian view (comp. 1 Cor. x. 20), regards this condition of hers as that of a demoniac; Luke also so designates it, and treats her accordingly. — *τοῖς κυρίοις*] There were thus *several*, who in succession or conjointly had her in service for the sake of gain. Comp. Walch, *de servis vet. fatidicis*, Jen. 1761.

Vv. 17, 18. The soothsaying damsel, similar to a somnambulist,¹ reads in the souls of the apostle and his companions, and announces their characteristic dignity. But Paul, after he had first patiently let her alone for many days, sees in her exclamation a recognition on the part of the demon dwelling within her, as Jesus Himself met with recognition and homage from demons (Mark iii. 11); and in order not to accept for himself and his work demoniacal testimony, which would not of itself be hushed, at length being painfully grieved (*διαπονηθεῖς*, see on iv. 2), and turning to her as she followed him, he, in the name of Jesus Christ (comp. iii. 6, iv. 7), commands the demon to come out of her. Now, as the slave considered Paul to be the servant of the *most high* God, who thus must have power over the god by whom she believed herself possessed, her fixed idea was at once destroyed by that command

¹ But she was not a somnambulist. See Delitzsch, *Psychol.* p. 310.

of power, and she was consequently restored from her overstrained state of mind to her former natural condition. Of a *special set purpose*, for which the slave made her exclamation, οὗτοι οἱ ἄνθρωποι κ.τ.λ. (Chrysostom: the god by whom she was possessed, Apollo, hoped, on account of this exclamation, to be left in possession of her; Walch: the damsel so cried out, in order to get money from Paul; Ewald: in order to offer her services to them; Camerarius, Morus, Rosenmüller, Heinrichs, Kuinoel: in order to exalt her own reputation), there is no hint in the text; it was the involuntary and irresistible outburst of her morbidly exalted soothsaying nature.

Vv. 19-21. The first persecution which is reported to us as stirred up on the part of the Gentiles. Comp. 1 Thess. ii. 2. — ἐπὶ τοὺς ἄρχοντας . . . τοῖς στρατηγοῖς] When they saw that with the departure of the god from the slave their hope of further gain had departed (ἐξῆλθεν), they dragged Paul and Silas (not Timothy and Luke along with them, but only the two principal persons) to the *market* (where, according to the custom of the Greeks, the courts of justice were erected) to the *archons*.¹ But these, the *city-judges* (comp. Luke xii. 58, and the archons in Athens in Hermann's *Staatsalterth.* § 138), must have referred the matter to the *στρατηγοί*; and therefore the narrative proceeds: κ. προσαγάγοντες αὐτοὺς κ.τ.λ. The accusation amounted to revolt against the *Roman political authority*.—The *στρατηγοί* are the *praetores*, as the two chief Roman magistrates (the *duumviri*, Cic. *de leg. agr.* 35) in towns which were colonies called themselves. Diod. Sic. T. X. p. 146, ed. Bip.; Arrian, *Epict.* ii. 1. 26; Polyb. xxxiii. 1. 5; Spanheim, *ad Julian. Orat.* I. p. 76, *de usu et praest. num.* I. p. 697, II. p. 601; Alberti, *Obss.* p. 253. The name has its origin from the position of the old Greek *strategoi*. Dem. 400, 26; Aristot. *Polit.* vii. 8, ed. Becker, II. p. 1322; Hermann, *Staatsalterth.* § 153; Dorville, *ad Char.* p. 447. — ἐκταράσσει] to bring into utter disorder. See on ἐκπεπλήρωκε, xiii. 33; Plut. *Coriol.* 19: "Suberat utilitas privata; publica obtenditur" (Bengel). — ἡμῶν τ. πόλ.] ἡμῶν prefixed with haughty

¹ Not different from πολιτάρχαι, xvii. 6.

emphasis, and answering to the following "*though they are Jews.*" — *Ῥωμαίους οὖσι*] proud contrast to the odious *Ἰουδαῖοι ὑπάρχοντες*. Calvin aptly says : "Versute composita fuit haec criminatio ad gravandos Christi servos; nam ab una parte obtendunt Romanum nomen, quo nihil erat magis favorabile: rursum ex nomine Judaico, quod tunc infame erat, conflant illis invidiam; nam quantum ad religionem, plus habebant Romani affinitatis cum aliis quibuslibet, quam cum gente Judaica."—The introduction of strange religious customs and usages (*ἔθνη*), *in opposition to the native religion*, was strictly interdicted by the Romans. See Wetstein *in loc.* Possibly here also the yet fresh impression of the edict of Claudius (see on xviii. 2) co-operated.

Vv. 22, 23. And at the same time ("cum ancillae dominis," Bengel) the multitude rose up (in a tumultuary manner) against them; therefore the praetors, intimidated thereby, in order temporarily to still the urgency of the mob, commanded the accused to be scourged without examination, and then, until further orders, to be thrown into strict confinement. — *περιβρῆξ. αὐτῶν τὰ ἱμάτια*] *after having torn off their clothes*. The form of expression of ver. 23 shows that the praetors did not themselves (in opposition to Bengel) do this piece of work, which was necessary and customary for laying bare the upper part of the body (Grotius and Wolf *in loc.*), but caused it to be done by their subordinate lictors. Erasmus erroneously desired to read *αὐτῶν*, so that the praetors would have rent their own clothes from indignation. Apart from the *non-Roman* character of such a custom, there may be urged against this view the compound *περιβρῆ.*, which denotes that the rending took place all *round about* the whole body (Plat. *Crit.* p. 113 D : *περιβρῆγνυσι κύκλῳ*, Polyb. xv. 33, 4, *al.*; comp. Tittmann, *Synon.* p. 221). — *ἐκέλευον*] The reference of the relative tense is to the personal presence of the narrator; see Winer, p. 253 [E. T. 337].—Paul and Silas submitted to this maltreatment (one of the three mentioned in 2 Cor. xi. 25) with silent self-denial, and without appealing to their Roman citizenship, committing everything to God; see on ver. 37. Men of strong character may, amidst unjust suffering, exhibit

in presence of their oppressors their *moral defiance*, even in *resignation*. We make this remark in opposition to Zeller (comp. Baur), who finds the brutal conduct of the praetors, and the non-employment by the apostles of their legal privilege in self-defence (which Paul, moreover, renounced not merely on this occasion, 2 Cor. xi. 25), inexplicable. Bengel well remarks: "Non semper omnibus praesidiis omni modo utendum; divino regimini auscultandum." In a similar plight, xxii. 25, Paul found it befitting to interpose an assertion of his privilege, which he here only used for *the completion of his victory* over the persecution, ver. 37,—a result which, in xxii. 25, according to the divine destination which he was aware of, he recognised as unattainable.

Ver. 24. The zealous jailor fulfilled the command ἀσφαλῶς τηρεῖν by a twofold measure; he not only put the accused into the prison-ward situated more (than the other wards) in the interior of the house (εἰς τὴν ἐσωτέραν φυλακὴν), but also secured their feet in the stocks.—εἰς τὸ ξύλον, *in nervum* (Plaut. *Captiv.* iii. 5. 71; Liv. viii. 28), *i.e.* in the wooden block in which the feet, stretched apart from each other, were enclosed, called also ποδοκάκη and ποδοστράβη, in Heb. יָדָ (Job xiii. 27, xxxiii. 11). See Herod. vi. 75, ix. 37, and later writers, Grotius and Wetstein *in loc.*

Vv. 25, 26. In joyful consciousness of suffering for the glorification of Christ (v. 41), they sing in the solemn stillness of the night prayers of praise to God,¹ and thereby keep their fellow-prisoners awake, so that they listened to them (ἐπηκροῶντο). Whether these are to be conceived as confined in the same ἐσωτέραν φυλακὴν, or possibly near to it but more to the front, or whether they were in both localities, cannot be determined. Then suddenly there arises an earthquake, etc. God at once rewards—this is the significant relation of vv. 25 and 26—the joy of faith and of suffering on the part of Paul and Silas by miraculous interposition. The objection, which Baur and Zeller (comp. Gfrörer, *heil. Sage*, I. p. 446) take to the truth of this narrative, turns on the presupposed inconceivableness of miracles in general. In

¹ "Nihil crus sentit in nervo, quum animus in coelo est," Tertull.

connection with the fiction assumed by them, even the ἐπηκροῶντο . . . δέσμιοι is supposed only to have for its object "to make good the causal connection between the earthquake and the prayer" (Zeller). — πάντων] thus also of those possibly to be found in other parts of the prison. On ἀνέθη, comp. Plut. *Alex.* 73: τοὺς δεσμούς ἀνείναι. Eustath. *ad Od.* viii. p. 313. 17. The reading ἀνελύθη (Bornemann) is a correct gloss.

Vv. 27, 28. The jailor, aroused by the shock and the noise, hastens to the prison, and when he sees the doors which (one behind another) led to it open, and so takes it for granted that the prisoners have escaped, he wishes, from fear of the vengeance of the praetors, to kill himself—which (in opposition to Zeller's objection) he may have sufficiently indicated by expressions of his despair. Then Paul calls, etc. — μάχαιραν] *a sword*, which he got just at hand (Mark xiv. 47); with the article it would denote the sword which he was then wearing, *his sword*. — ἅπαντες] Thus the rest of the prisoners, involuntarily detained by the whole miraculous event, and certainly also in part by the imposing example of Paul and Silas, had not used their release from chains (ver. 26) and the opening of the prison for their own liberation. The ἐνθάδε does not affirm that they had all come together into the prison of Paul, but only stands opposed to ἐκπεφευγέναι. None is away; we are, all and every one, here!—The *loosening of the chains*, moreover, and that without any injury to the limbs of the enchained, is, in view of the miraculous character of the event, not to be judged according to the laws of mechanics (in opposition to Gfrörer, Zeller), any more than the omission of flight on the part of the other prisoners is to be judged according to the usual practice of criminals. The prisoners were arrested, and felt themselves sympathetically detained by the miracle which had happened; and therefore the suggestion to which Chrysostom has recourse, that they had *not seen* the opening of the doors, is inappropriate.

Vv. 29, 30. Φῶτα] *Lights*, i.e. *lamps* (Xen. *Hell.* v. 1. 8; Lucian. *Conviv.* 15; Plut. *Ant.* 26), *several*, in order to light up and strictly search everything. — ἐντρομος γενόμ. προσέπ.] He now saw in Paul and Silas no longer criminals, but the

favourites and confidants of the gods; the majesty which had been maltreated inspired him with terror and respectful submission. — ἵνα σωθῶ] *in order that I may obtain salvation.* He means the σωτηρία, which Paul and Silas had announced; for what he had heard of them, that they made known ὁδὸν σωτηρίας (ver. 17), was now established in his conviction as truth. This lively conviction longs to have part in the salvation, and his sincere longing desires to fulfil that by which this participation is conditioned. Morus, Stolz, Rosenmüller render it: “in order that I may escape the punishment of the gods on account of your harsh treatment.” But, if Luke desired to have σωθῶ and σωθήσῃ (ver. 31) understood in different senses, he must have appended to σωθῶ a more precise definition; for the meaning thus assigned to it suggests itself the less naturally, as the jailor, who had only acted as an instrument under higher direction (comp. Chrysost.), could not reasonably apprehend any vengeance of the gods.

Vv. 31, 32. The *epanorthosis* σὺ καὶ ὁ οἶκός σου extends to πίστευσον and σωθήσῃ.—They lay down *faith on Jesus* as the condition of σωτηρία, and nothing else; but saving faith is always in the N. T. that which has holiness as its effect (Rom. vi.), not “a human figment and opinion which the depths of the heart never get to know,” but “a divine work in us which transforms and begets us anew from God” (Luther’s *Preface to the Epistle to the Romans*), without, however, making justification, which is the act of the imputation of *faith*, to include sanctification. See on Rom. i. 17.—For the sake of this requirement of believing, they set forth the gospel to the father of the family and all his household (see on viii. 25).

Vv. 33, 34. Παραλαβ. αὐτοὺς . . . ἔλουσεν] *he took and washed them.* Vividness of delineation. Probably he led them to a neighbouring water, perhaps in the court of the house, in which his baptism and that of his household was immediately completed.¹ — ἀπὸ τῶν πληγῶν] a pregnant ex-

¹ This is confirmed by the fact that baptism took place by complete immersion,—in opposition to Baumgarten, p. 515, who, transferring the performance of baptism to the house, finds here “an approximation to the later custom of

pression: so that *they were cleansed from the stripes* (from the blood of the inflicted wounds, ver. 22 f.). See Buttmann, *neut. Gr.* p. 276 f. [E. T. 322].—*παραχρῆμα*] the adverb emphatically placed at the end; comp. on Matt. ii. 10, and Kühner, § 863. 1.—*ἀναγαγόν*] We are to think of the official dwelling of the jailor as being built *above* the prison-cells; comp. ix. 39; Luke iv. 5, xxii. 67.—*παρέθηκε τράπεζαν*] quite the Latin *apposuit mensam*, i.e. *he gave a repast*; to be explained from the custom of setting out the table before those who were to be entertained, Hom. *Od.* v. 92, xxi. 29; Polyb. xxxix. 2. 11.—*πανοικί*] *σὺν ὅλῳ τῷ οἴκῳ*, Phavorinus. It belongs to *πεπιστ.* A more classical form (yet see Plat. *Eryx.* p. 392 C), according to the Atticists, would have been *πανοικία* or *πανοικησία*, Lobeck, *ad Phryg.* p. 514 ff. See examples from Philo in Loesner, p. 208.—*πεπιστευκὸς τῷ Θεῷ*] *because he had become and was a believer on God* (perfect). He, the Gentile, now believed the divine promises of salvation announced to him by Paul and Silas (ver. 32); comp. ver. 15, xviii. 8. That this his *πιστεύειν* was definitely Christian faith, and accordingly equivalent to *πιστεύειν τῷ Κυρίῳ*, was self-evident to the reader; see also ver. 32.—That, after ver. 34, Paul and Silas had returned to prison, follows from vv. 36–40.

Vv. 35, 36. The news of the miraculous earthquake, perhaps also the particulars which they might in the meantime have learned concerning the two prisoners, may have made the praetors have scruples concerning the hasty maltreatment. They consider it advisable to have nothing further to do with them, and to get rid of them forthwith by releasing them. Curtly and contemptuously (*τοὺς ἀνθρ. ἐκείνους*), in order to maintain at least thereby their stern official attitude, they notified the order by their lictors (*ῥαβδούχους*, bearers of the *fasces*) to the jailor, who, with congratulatory sympathy, announces it to the prisoners. According to Baumgarten, the motives for the severity of the previous day had lost their

simplifying the ceremony," according to which complete immersion did not take place. Immersion was, in fact, quite an essential part of the symbolism of baptism (Rom. vi.).

force with the praetors during the night,—a point in which there is expressed a distinction from the persistent enmity of the Sanhedrists in Jerusalem. But this would not furnish an adequate ground for a proceeding running so entirely counter to the course of criminal procedure. The praetors must have become haunted by apprehension and ill at ease, and they must therefore have received some sort of information concerning the miraculous occurrences.—ἐν εἰρήνῃ] *happily*. See on Mark v. 34; comp. on xv. 33.

Ver. 37. Πρὸς αὐτούς] *to the jailor and the lictors*; the latter had thus in the meantime come themselves into the prison.—δελπαντες κ.τ.λ.] *after they had beaten us publicly without judicial condemnation,—us who are Romans*. This sets forth, in terse language precisely embracing the several elements, their treatment as an open violation, partly of the law of nature and nations in general (ἀκατακρίτους, found neither in the LXX. or Apocrypha, nor in Greek writers), partly of the Roman law in particular. For exemption from the disgrace of being scourged by rods and whips was secured to every Roman citizen by the *Lex Valeria* in the year 254 U.C. (Liv. ii. 8; Valer. Max. iv. 1; Dion. Hal. v. p. 292), and by the *Lex Porcia* in the year 506 U.C. (Liv. x. 9; Cic. *pro Rabir.* 4), before every Roman tribunal (comp. Euseb. *H. E.* v. 1); therefore Cicero, in *Verr.* v. 57, says of the exclamation, *Civis Romanus sum*: “saepe multis in ultimis terris opem inter barbaros et salutem tulit.”—That *Silas* was also a Roman citizen, is rightly inferred from the *plural* form of expression, in which there is no reason to find a mere synecdoche. The distinction, which was implied in the bestowal of this privilege, cannot be adduced against the historical character of the narrative (Zeller), as we know not the occasion and circumstances of its acquisition. *But how had Paul* (by his birth, xxii. 18) *Roman citizenship*? Certainly not simply as a native of Tarsus. For Tarsus was neither a *colonia* nor a *municipium*, but an *urbs libera*, to which the privilege of having governing authorities of its own, under the recognition, however, of the Roman supremacy, was given by Augustus after the civil war, as well as other privileges (Dio Chrys. II. p. 36, ed.

Reiske), but not Roman citizenship; for this very fact would, least of all, have remained historically unknown, and acquaintance with the origin of the apostle from Tarsus would have protected him from the decree of scourging (see xxi. 29; comp. with xxii. 24 ff.). This much, therefore, only may be surely decided, that his father or a yet earlier ancestor had acquired the privilege of citizenship either as a reward of merit (Suet. *Aug.* 47) or by purchase (xxii. 28; Dio Cass. lx. 17; Joseph. *Bell. Jud.* ii. 14), and had transmitted it to the apostle. According to Zeller's arbitrary preconceptions, the mention of the Roman citizenship here and in chap. xxii. had only the unhistorical purpose in view "of recommending the apostle to the Romans as a native Roman." — καὶ νῦν λάθρα ἡμᾶς ἐκβάλλ.] is indignantly opposed to δείραντες ἡμᾶς δημοσίᾳ . . . ἔβαλον εἰς φυλακὴν: and now do they cast us out secretly? The *present* denotes the action as already begun (by the order given). Paul, however, for the honour of himself and his work, disdains this secret dismissal, *that it might not appear* (and this the praetors intended!) *that he and Silas had escaped*. On the previous day he had, on the contrary, disdained to avert the maltreatment by an appeal to his citizenship, see on ver. 23. The usual opinion is (so also de Wette) that the tumult in the forum had prevented him from asserting his citizenship. But it is obvious of itself that even the worst tumult, at ver. 22 or ver. 23, would have admitted a "*Civis Romanus sum*," had Paul wished to make such an appeal. — οὐ γὰρ ἀλλά] *not so, but*. It is to be analyzed thus: *for they are not to cast us out secretly; on the contrary* (ἀλλά) *they are, etc.* γὰρ specifies the reason why the preceding (indignant) question is put, and ἀλλά answers adversatively to the οὐ. See Hartung, *Partikell.* II. p. 48; comp. Devar. p. 169, ed. Klotz; also Stallb. *ad Protag.* p. 343 D, and the examples in Wetstein. — αὐτοί] *in their own persons* they are to bring us out.

Vv. 38, 39. Ἐφοβήθησαν] The reproach contained in ἀκατακρίτους did not trouble them, but the violation of citizenship was an offence against the majesty of the Roman people, and as such was severely punished, Dion. Hal. xi. p. 725;

Grotius *in loc.*—Ver. 39. What a change in the state of affairs: ἐλθόντες . . . παρεκάλεσαν (namely, to acquiesce) . . . ἐξαγαγόντες . . . ἡρώτων!—ἐξέρχεσθαι with the simple genitive, as in Matt. x. 14. Very frequent with Greek writers since subsequent to Homer. On παρακαλεῖν, to give fair words, comp. on 1 Cor. iv. 13.

Ver. 40. Before they comply with the ἐξελθεῖν τῆς πόλεως (ver. 39), the apostolic heartfelt longing constrains them first to repair to the house of Lydia, to exhort (παρεκάλεσαν) the new converts assembled there that they should not become wavering in their Christian confession. And from this house grew the church, to which, of all that Paul founded, he has erected the most eulogistic monument in his Epistle—in this sense also the first church which he established in Europe.—ἐξῆλθον] Only Paul and Silas, as they alone were affected by the inquiry, appear now to have departed from Philippi. *Luke* at least, as the use of the third person teaches us, did not go with them. Paul left him behind to build up the youthful church. Whether, however, Timothy (vv. 1 ff.) also remained behind, cannot be determined. He is not again named until xvii. 14, but he may nevertheless have already departed from Philippi, and need not necessarily have rejoined them till in Beroea or Thessalonica.

REMARK.—In the rejection of the entire history *as history* Baur and Zeller (comp. Hausrath) essentially agree; it is alleged to be formed in accordance with xii. 7 ff., as an apologetic parallelism of Paul with Peter. But as Philippian persecutions are mentioned also in 1 Thess. ii. 2, the opinions formed by them concerning the relation of the two passages are opposite. Baur makes 1 Thess. ii. 2 to be derived from the narrative before us; whereas Zeller, considering the Epistles to the Thessalonians as older, supposes the author of the Acts to have “concocted” (p. 258) his narrative from 1 Thess. ii. 2.

CHAPTER XVII.

VER. 2. διελέγετο] A B Σ , min. have διελέξατο (so Lachm.). D E, min. have διελέχθη, which Griesb. has recommended and Born. adopted. Different alterations of the imperf. into the aor. (in conformity with εἰσῆλθε). — Ver. 4. After σεβομ. Lachm. has καί (A D 10th. Vulg. Copt.). Offence was taken at the combination σεβομ. Ἑλλήν., and therefore sometimes Ἑλλήν. was omitted (min. Theophyl. 1), sometimes καί was inserted. — Ver. 5. προσλαβ. δὲ οἱ Ἰουδ.] So Griesb. But Elz. has ζηλώσαντες δὲ οἱ ἀπειθοῦντες Ἰουδαῖοι, καὶ προσλαβ. Lachm.: ζηλώσαντες δὲ οἱ Ἰουδ. καὶ προσλαβ., which also Rinck prefers. Matthaei: προσλαβ. δὲ οἱ Ἰουδ. οἱ ἀπειθ. So Scholz and Tisch. Still other variations in codd. vss. and Fathers (D: οἱ δὲ ἀπειθοῦντες Ἰουδαῖοι συστρέψαντες, so Born.). The reading of Lachm. has most external evidence in its favour (A B Σ , min. Vulg. Copt. Sahid. Syr. utr.), and it is the more to be preferred, since that of Griesb., from which otherwise, on account of its simplicity, the others might have arisen as amplifications in the form of glosses, is only preserved in 142, and consequently is almost entirely destitute of critical warrant; the ἀπειθοῦντες in the Recepta betrays itself as an addition (from xiv. 2), partly from its being exchanged in several witnesses for ἀπειθήσαντες, and partly from the variety of its position (E has it only after πονηρούς). — ἀγαγεῖν] So H, min. Chrys. Theoph. Oec. But D, 104, Copt. Sahid. have ἐξαγαγεῖν (so Born.); A B Σ , min. Vulg.: προαγαγεῖν (so Lachm.); E: προσαγαγεῖν; G, 11: ἀναγαγεῖν. All of them more definite interpretations. — Ver. 13. After σαλεύοντες, Lachm. and Born. have καὶ ταρασσόντες. So A B D, Σ , min. and several vss. But σαλ. was easily explained after ver. 8 by ταρ. as a gloss, which was then joined by καί with the text. — Ver. 14. ὥς] A B E Σ , min. have ἕως, which Lachm. has adopted. But ὥς was not understood, and therefore was sometimes changed into ἕως, sometimes omitted (D, min. vss.). — Ver. 15. After ἡγαγον, Elz. Scholz have αὐτόν, against preponderating testimony. A familiar supplement. — Ver. 16. θεωροῦντι] Lachm. and Tisch. read θεωροῦντος, which also Griesb. recommended, after A B E, Σ , min. Fathers. Rightly; the dative is adapted to the αὐτοῖ. —

Ver. 18. Instead of *αὐτοῖς* (which with Lachm., according to witnesses of some moment, is to be placed *after* *εὐηγγελ.*) Rinck would prefer *αὐτοῦ*, according to later codd. and some vss. A result of the erroneous reference of the absolute *τὴν ἀνάστασιν* to the resurrection of *Jesus*. The pronoun is entirely wanting in B G **8**, min. Chrys. So Tisch.; and correctly, both on account of the frequency of the addition, and on account of the variety of the order. In D the whole passage *ὅτι . . . εὐηγγελίζετο* is wanting, which Born. approves. — Ver. 20. Instead of *τί ἄρ*, A B **8**, min. vss. have *τίνα*, and instead of *θέλοι*: *θέλει*. Lachm. has adopted both. But TIAN was the more easily converted after the preceding *τινα* into TINA, as *ταῦτα* follows afterwards. The removal of the *ἄν* then occasioned the indicative. — Ver. 21. *καὶ ἀκούειν*] Lachm. Tisch. Born. read *ἡ ἀκούειν*, which, according to A B D **8**, Vulg. Sahid. Syr. p. is to be adopted. — Ver. 23. Instead of *ὅν* and *τοῦτον*, A* B D **8*** lo^{ti}. Vulg. Cant. Or. Jer. have *ὁ* and *τοῦτο*. So Lachm. Tisch. Born. Rightly; the masculine is an old alteration (Clem. already has it) in accordance with what precedes and follows. — Ver. 25. *ἀνθρωπίνων*] Elz. Scholz have *ἀνθρώπων*, against decisive evidence. — *καὶ τὰ πάντα*] B G H most min. and some vss. and Fathers have *κατὰ πάντα*. So Mill. and Matth. An error of transcribers, to whose minds *κατὰ πάντα*, from ver. 22, was still present. — Ver. 26. *αἵματος*] is wanting in A B **8**, min. Copt. Sahid. Aeth. Vulg. Clem. Beda, Lachm. The omission easily took place after *ἐν ὉΣ*. Had there been a gloss, *ἀνθρώπου* would most naturally have suggested itself; comp. Rom. v. 12 ff. — *πᾶν τὸ πρόσωπον*] Lachm. Tisch. Born. read *παντὸς προσώπου*, according to A B D **8**, min. Clem. But the article is necessary, and in the scriptio continua ΠΑΝΤΟ was easily taken together, and *παντος* made out of it. — *προσεταιγμ.*] Elz. Born. read *προτεταγμ.*, against decisive testimony. A frequent interchange. — Ver. 27. *Κύριον*] Griesb. Lachm. read *Θεόν*, according to A B G H **8**, min. and several vss. and Fathers. So Tisch. and Born. But certainly an interpretation, which was here in particular naturally suggested, as Paul is speaking to Athenians. *Τὸ θεῖον* in D, Clem. Ir. Ambr., inserted from ver. 29, is yet more adapted to this standpoint. — *καίτοιγε*] So **8**. But B D G H, min. Fathers read *καίγε*, which Griesb. has recommended, and Lachm. Tisch. Born. have adopted. A E, Clem. read *καίτοι*. See on xiv. 17. — Ver. 30. *πᾶσι*] A B D** E **8**, min. Ath. Cyr. and vss. have *πάντας*. Recommended by Griesb., adopted by Lachm. Born.; and rightly. The dative came in after *ἀνθρώποις*. — Ver. 31. *διότι*] Lachm. Tisch. Born. read *καθότι*, according to A B D E **8**, min.

and Fathers. Rightly; it was supplanted by the more usual *δίῳτι*.

Ver. 1. *Amphipolis*, an Athenian colony, at that time the capital of Macedonia *prima* (comp. on xvi. 12), around which on both sides flowed the Strymon. *Apollonia*, belonging to the Macedonian province Mygdonia, was situated 30 miles to the south-west. It is not to be confounded with Apollonia in Macedonian Illyria. *Thessalonica* lay 36 miles to the west of Apollonia—so called either (and this is the most probable opinion) by its rebuilders and embellishers, Cassander, in honour of his wife Thessalonica (Dionys. Hal., Strabo, Zonaras), or earlier by Philip, as a memorial of his subjection of Thessaly (Stephan. Byz., Tzetzes), at an earlier period *Therme*,—on the Thermaic gulf, the capital of the second district of Macedonia, the seat of the Roman governor, flourishing by its commerce, now the large and populous *Saloniki*, still inhabited by numerous Jews; see Lünemann on 1 *Thess.* Introd. §1. — ἡ συναγωγή] Beza held the article to be without significance. The same error occasioned the omission (approved by Buttmann in the *Stud. u. Krit.* 1860, p. 360) of ἡ in A B D \aleph , min. Lachm. But the article marks the synagogue in Thessalonica as the only one in all that neighbourhood. Paul and Silas halted *at the seat of the synagogue of the district*, according to their principle of attempting their work in the first instance among the Jews.

Vv. 2-4. Κατὰ δὲ τὸ εἰωθ. τῷ Π.] Comp. Luke iv. 16. The construction is by way of attraction (κατὰ δὲ τ. εἰωθ. αὐτῷ εἰσηλθεν ὁ Παῦλος), with anticipation of the subject; Buttmann, *neut. Gr.* p. 116 [E. T. 133]. — διελέγετο αὐτοῖς] *he carried on colloquies with them.* Thus frequently in and after Plato, with the dative or πρὸς (Mark ix. 34; Acts xvii. 17), in which combinations it is never the simple *facere verba ad aliquem* (in opposition to de Wette), not even in xviii. 19, xx. 7, nor even in Heb. xii. 5, where the paternal παράκλησις speaks *with* the children. Comp. Delitzsch *in loc.* p. 612. The form of dialogue (Luke ii. 46 f.) was not unsuitable even in the synagogue; Jesus Himself thus taught in the synagogue, John vi. 25-59; Matt. xii. 9 ff.; Luke iv. 16 ff. — ἀπὸ τῶν

γραφ.] *starting from the Scriptures*, deriving his doctrinal propositions from them. Comp. xxviii. 23; Winer, p. 349 [E. T. 465]. Is ἀπὸ τῶν γραφ. to be connected with διελ. αὐτοῖς (so Vulg., Luther, and many others, Winer and de Wette) or with διανοίγων κ.τ.λ. (Pricaeus, Grotius, Elsner, Morus, Rosenmüller, Valckenaer, Kuinoel, Ewald)? The latter is, on account of the greater emphasis which thus falls on ἀπὸ τ. γρ., to be preferred. — διανοίγ. κ. παρατιθ.] Upon what Paul laid down as doctrine (thetically) he previously gave information (by analytical development: διανοίγ., Luke xxiv. 32). Bengel well remarks: “Duo gradus, ut si quis nucleum fracto cortice et recludat et exemtum ponat in medio.” — ὅτι τὸν Χριστὸν ἔδει (Luke xxiv. 26) κ.τ.λ. is related to καὶ ὅτι οὗτος κ.τ.λ., as a general proposition of the history of salvation to its concrete realization and manifestation. The latter is to be taken thus: *and that this Messiah (no other than He who had to suffer and rise again) Jesus is, whom I preach to you.* Accordingly, Ἰησοῦς ὃν ἐ. κατ. ὑμ. is the subject, and οὗτος ὁ Χριστός the predicate. By this arrangement the chief stress falls on Ἰησοῦς κ.τ.λ., and in the predicate οὗτος (which, according to the preceding, represents the only *true Scriptural* Messiah) has the emphasis, which is further brought out by the interposition of ἐστὶ between οὗτος and ὁ Χριστός. — ἐγώ] emphatic: *I for my part.* As to the *oratio variata*, see on i. 4. — προσεκληρ.] is not to be taken as middle (comp. Eph. i. 11), but as passive: *they were assigned* (by God) *to them* (as belonging to them, as μαθηταί). Only here in the N. T.; but see Plut. *Mor.* p. 738 D; Lucian. *Amor.* 3; Loesner, p. 209 f. — τινες . . . πολὺν πλῆθος] The proselytes were more free from prejudice than the native Jews.

Vv. 5, 6. Ζηλώσαντες (see the critical remarks): *filled with zeal, and having taken to themselves*, namely, as abettors towards producing the intended rising of the people. — ἀγοραῖοι] are *market-loungers, idlers*, a rabble which, without regular business-avocations, frequents the public places, *subrostrani, subbasilicani*. See Herod. ii. 141; Plat. *Prot.* 347 C, and Ast *in loc.* The distinction which old grammarians make between ἀγοραῖος and ἀγόρειος appears to be groundless from the conflicting charac-

ter of their statements themselves (Suidas: the former is ὁ ἐν τῇ ἀγορᾷ ἀναστρεφόμενος ἄνθρωπος, the latter ἡ ἡμέρα ἐν ᾗ ἡ ἀγορὰ τελεῖται, whereas Ammonius says: the former denotes τὸν ἐν ἀγορᾷ τιμώμενον, the latter τὸν πονηρὸν τὸν ἐν ἀγορᾷ τεθραμμένον); see Götting, *Accentl.* p. 297. Comp. Stephanus, *Thes.* I. p. 430, ed. Paris. — Whether Jason is an originally Hellenic name, or only a Hellenic transformation of the Jewish *Jesus*, as according to Joseph. *Antt.* xii. 5. 1 was certainly the case with the high priest in 2 Macc. i. 7, iv. 7 ff., remains entirely undecided from our want of knowledge as to the man himself. It was his house before which they suddenly appeared (ἐπιστάντες, comp. on Luke ii. 9), because this was known to them as the place where Paul and Silas were lodged. These two, however, were absent, either accidentally, or designedly after receiving information. — τὸν Ἰάσονα κ. τινὰς ἀδελφ.] as accomplices, and Jason also as such, and at the same time as the responsible host of the insurgents. — πολιτάρχας] like τοὺς ἄρχοντας, xvi. 19. Designation of the *judicial personages acting as magistrates of the city.* Boeckh. *Inscript.* II. p. 53, No. 1967. πολίταρχος is found in Aeneas Tacticus 26; elsewhere in classic Greek, πολίταρχος. Pind. *Nem.* vii. 123; Eur. *Rhes.* 381; Dio Cass. xl. 46. — οἱ τὴν οἴκουμ. ἀναστατ.] *who have made the world rebellious!* The *exaggerative* character of the passionate accusation, especially after what had already taken place amidst public excitement at Philippi, is a sufficient reason to set aside the opinion that the accusation bears the colouring of a *later* time (Baur, Zeller); comp. xxiv. 5. — ἀναστατόω, *excito* (xxi. 38; Gal. v. 12), belongs to Alexandrian Greek. Sturz, *de Dial. Al.* p. 146. Comp. ἀναστάτωσις, Poll. iii. 91.

Ver. 7. Ὑποδέκεται] *not secretly*, which Erasmus finds in ὑπό, but as in Luke x. 38, xix. 6. — As formerly in the case of *Jesus* the Messianic name was made to serve as a basis for the charge of high treason, so here with the *confessors* of Jesus (οὗτοι πάντες) *as the Messiah.* Comp. xix. 12. Perhaps (see 1 and 2 Thess.) the doctrine of the *Parousia* of the risen (ver. 3) Jesus had furnished a special handle for this accusation. — οὗτοι πάντες] “Eos qui fugerant, et qui

aderant notant," Bengel. — ἀπέναντι τῶν δογμάτων. Καίς.] *in direct opposition to the edicts of the emperor*, which interdicted high treason and guarded the majesty of the Caesar. On ἀπέναντι, comp. Ecclus. xxxvi. 14, xxxvii. 4. — βασιλ. λέγ. ἕτερον εἶναι] βασιλ. in the wider sense, which includes also the imperial dignity, John xix. 15; 1 Pet. ii. 12; Herodian, i. 6. 14.

Vv. 8, 9. Ἐτάραξαν] This was alarm at revolutionary outrage and Roman vengeance. Comp. Matt. ii. 3. — λαβόντες τὸ ἱκανόν] Comp. Mark xv. 15, where τὸ ἱκανὸν ποιεῖν τιμις is: to satisfy one, so that he can demand nothing more. Therefore: *after they had received satisfaction*, so that for the present they might desist from further claims against the persons of the accused, *satisfactio accepta*. Comp. Grotius. But whether this satisfaction took place by *furnishing sureties* or by *lodging a deposit of money*, remains undecided; certainly its object was a *guarantee that no attempt against the Roman majesty should prevail or should occur*. This is evident from the relation in which λαβόντες τὸ ἱκανόν necessarily stands with the point of complaint (ver. 7), and with the disquietude (ἐτάραξαν) excited thereby. Therefore the opinions are to be rejected, that λαβ. τ. ἱκ. refers to security that Paul and Silas would appear in case of need before the court (Grotius, Raphel), or that they would be no longer sheltered (Michaelis, Heinrichs, comp. Ewald), or that they should immediately depart (Heumann, Kuinoel). Moreover, it is erroneous, with Luther and Camerarius, to suppose that by τὸ ἱκανόν is meant a satisfactory *vindication*. Luke would certainly have brought out this more definitely; and λαβόντες denotes an actual *receipt* of the satisfaction (τὸ ἱκανόν), as the context suggests nothing else.—Observe, too, how here (it is otherwise in xvi. 20) the politarchs did not prosecute the matter further, but cut it short with the furnished guarantee, which was at least politically the most prudent course.

Vv. 10-12. Διὰ τ. νυκτ.] As in xvi. 9.—*Beroea*, a city in the third district of Macedonia, Liv. xlv. 30, to the south-west of Thessalonica. See Forbiger, *Geogr.* III. p. 1061. Now *Verría*. — ἀπήεσαν] ἄπειμι, so frequent in Greek writers, only here in the N. T. Comp. 4 Macc. vii. 8; 2 Macc. xii. 1.

They separated, after their arrival, from their companions, and went away to the synagogue. — εὐγενέστεροι] *of a nobler character*; Plat. Def. p. 413 B, Polit. p. 310 A; Soph. Aj. 475; 4 Macc. vi. 5, ix. 27. Theophyl. after Chrys.: ἐπικεικότεροι. An arbitrary limitation; tolerance is comprehended in the general nobleness of disposition. — τῶν ἐν Θεσσαλ.] *than the Jews in Thessalonica*. — τὸ καθ' ἡμέραν] *daily*. Comp. Luke xi. 3, xix. 47; Bernhardt, p. 329. — ἀνακρίνοντες τὰς γρ.] *searching the Scriptures* (John v. 39), namely, to prove: εἰ ἔχου ταῦτα (which Paul and Silas stated) οὕτως (as they taught). "Character verae religionis, quod se dijudicari patitur," Bengel. — εὐσχημ.] see on xiii. 50.—The *Hellenic* women and men are to be considered partly as proselytes of the gate who had heard the preaching of Christ in the synagogue, and partly as actual Gentiles who were gained in private conversations. Comp. on xi. 20.—Ἑλληνίδων] construed with γυναικῶν, but also to be referred to ἀνδρῶν. See Matthaei, § 441.—That the church of Berea soon withered again, is quite as arbitrarily assumed by Baumgarten, as that it was the only one founded by Paul to which no letter of the apostle has come down to us. How many churches may Paul have founded of which we know nothing whatever!

Vv. 13–15. Κάκει] is to be connected, not with ἦλθον (so that then the usual attraction would take place; see on Matt. ii. 22), but with σαλεύοντες; for not the *coming*, but the *saλεύειν*, had formerly taken place elsewhere.—Ver. 14. *Then immediately the brethren sent Paul away* (from the city), *that he might journey ὡς ἐπὶ τὴν θάλασσαν*. Neither here nor elsewhere is ὡς redundant, but it indicates the definitely conceived purpose of the direction, which he had to take *toward the sea* (the Thermaic gulf). See Winer, p. 573 f. [E. T. 771]; Hermann, *ad Philoct.* 56; Ellendt, *Lex Soph.* II. p. 1004. Others (Beza, Piscator, Grotius, Er. Schmid, Bengel, Olshausen, Neander, Lange) render it: *as if toward the sea*; so that, in order to escape the snares, they took the road toward the sea only *apparently*, and then turned to the land-route. But in that case Luke, if he wished to be understood, would not have failed to add a remark counter to the mere semblance of the

πορ. ἐπὶ τ. θάλ., especially as in what follows nothing necessarily points to a *journey by land* to Athens.¹ — ὁ Τιμόθ.] Where Timothy, supposing him to have remained behind at Philippi (see on xvi. 40), again fell in with Paul and Silas, is uncertain. — ἐκεῖ] in Beroea. — Ver. 15. καθιστάναι] *to bring to the spot*; then, *to transport, to escort* one.² Hom. *Od.* xiii. 274: τοὺς μ' ἐκέλευσα Πύλουνδε (thus also *by ship*) καταστήσαι. Thuc. iv. 78, vi. 103. 3; Xen. *Anab.* iv. 8. 8. — ἵνα ὡς τάχιστα κ.τ.λ.] See xviii. 5, according to which, however, they only joined Paul at *Corinth*. But this, as regards Timothy, is an incorrect statement, as is clearly evident from 1 Thess. iii. 1,—a point which is to be acknowledged, and not to be smoothed over by harmonistic combinations (such as Otto, *Pastoralbr.* p. 61 f., makes) which do not tally with any of the two statements. See Lünemann on 1 Thess. iii. 1. According to Baumgarten, Luke has only mentioned the presence of the two companions again with Paul (xviii. 5) when their co-operation could again take an effective part in the diffusion of the Gospel. But it is not their *being* together, but their *coming* together, that is narrated in Acts xviii. 5.

Ver. 16. Παρωξύνετο] *was irritated* (1 Cor. xiii. 5; Dem. 514. 10: ὀργίσθη καὶ παρωξύνθη) at the high degree of heathen darkness and perversity (Rom. i. 21 ff.) which prevailed at Athens. — τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ] comp. John xi. 33, 38. — The genitive θεωροῦντος; mentally attached to αὐτοῦ (see the critical remarks): *because he saw*. — κατείδωλον] *fall of images, of idols*, not preserved elsewhere in Greek, but formed according to usual analogies (κατάμπελος, κατάδενδρος, κατάχρυσος, κατάλιθος, *al.*). — *Athens*, the centre of Hellenic worship and art, united zeal for both in a pre-eminent degree, and was—especially at that period of political decay, when outward ritual and show in the sphere of religion and superstition flourished among the people alongside of the philosophical self-sufficiency of the higher scholastic wisdom among

¹ Erasmus correctly observes: “probabilius est eum navigavisse . . . quia nulla fit mentio eorum, quae P. in itinere gesserit, cui fuerint tot civitates peragrandae.”

² Not: who brought him in safety (Beza and others).

people of culture—full of temples and altars, of priests and other persons connected with worship, who had to minister at an innumerable number of pompous festivals. See Paus. i. 24. 3; Strabo, x. p. 472; Liv. xlv. 27; Xen. *Rep. Ath.* iii. 2; and Wetstein *in loc.*

Ver. 17. *Οἶν*] namely, impelled by that indignation to counteract this heathen confusion. He had intended only to wait for his companions at Athens, but “*insigni et extraordinario zelo stimulatus rem gerit miles Christi*,” Bengel. And this zeal caused him, in order to pave the way for Christianity in opposition to the heathenism here so particularly powerful, to enter into controversial discussions (see on ver. 2) with Jews and Gentiles at the same time (not first with the Jews, and, on being rejected by them, afterwards with Gentiles). — *ἐν τῇ ἀγορᾷ*] favours the view that, as usual in Greek cities, there was only *one* market at Athens (Forchhammer, Forbiger, and others). If there were *two* markets (so Otfried Müller and others), still the celebrated *ἀγορά κατ’ ἐξοχήν* is to be understood,¹ not far from the Pnyx, the Acropolis, and the Areopagus, bounded by the *στοὰ ποικίλη* on the west, by the Stoa Basileios and the Stoa Eleutherios on the south, rich in noble statues, the central seat of commercial, forensic, and philosophic intercourse, as well as of the busy idleness of the loungers.

Ver. 18. That it was Epicureans and Stoics who fell into conflict with him (*συνέβαλλον*, comp. Luke xiv. 31), and not Academics and Peripatetics, is to be explained—apart from the greater popularity of the two former, and from the circumstance that they were in this later period the most numerous at Athens—from the greater contrast of their philosophic tenets with the doctrines of Christianity. The one had their principle of pleasure, and the other their pride of virtue! and both repudiated faith in the Divine Providence. Comp. Hermann, *Culturgesch. d. Gr. u. Röm.* I. p. 237 f. — The opinion of these philosophers was twofold. Some, with vain scholastic conceit, pronounced Paul’s discourses, which lacked the matter and form of Hellenic philosophy, to be idle talk,

¹ Not the *Eretria* (ἡ νῦν ἐστὶν ἀγορά, Strabo, x. 10, p. 447).

undeserving of attention, and would have nothing further to do with him. Others were at least curious about this new matter, considered the singular stranger as an announcer of strange divinities, and took him with them, in order to hear more from him and to allow their fellow-citizens to hear him, to the Areopagus, etc. — τί ἂν θέλοι . . . λέγειν] if, namely, his speaking is to have a meaning. See on ii. 12. — ὁ σπερμολόγος] originally *the rook* (Aristoph. *Av.* 232, 579). Then in a two-fold figurative meaning: (1) from the manner in which that bird feeds, a *parasite*; and (2) from its chattering voice, a *babbler* (Dem. 269. 19; Athen. viii. p. 344 C). So here, as the *speaking* of Paul gave occasion to this contemptuous designation. See also Dissen, *ad Dem. de cor.* p. 297. — δαιμονίων] *divinities*, quite generally. The *plural* is *indefinite*, and denotes the *category* (see on Matt. ii. 20). According to de Wette, it is *Jesus* the Risen One and the living *God* that are meant in contrast to the Greek gods,—an element, however, which, according to the subjoined remark of Luke, appears as *imported*. The judgment of the philosophers, very similar to the charge previously brought against Socrates (Xen. *Mem.* i. 1. 1), but not framed possibly in imitation of it (in opposition to Zeller), was founded on their belief that *Jesus*, whom Paul preached and even set forth as *a raiser of the dead*, must be assumed, doubtless, to be a *foreign divinity*, whose announcer (καταγγελεύς, not elsewhere preserved) Paul desired to be. Hence Luke adds the explanatory statement: ὅτι τὸν Ἰησοῦν κ. τ. ἀνάστ. εὐηγ. Chrysostom, Oecumenius, Alexander Morus, Selden, Hammond, Spencer, Heinrichs, Baur,¹ Lange, and Baumgarten, strangely imagine that the philosophers meant the Ἀνάστασις as a *goddess* announced by Paul. Comp. also Ewald, p. 494 f. But if Luke had aimed at this by his explanatory remark, he must have indicated it more precisely, especially as it is in itself improbable that the philosophers could, even in mere irony, derive from the words of the apostle a goddess Ἀνάστασις, for Paul doubtless announced *who* would raise the dead. Olearius referred τ. ἀνάστ. not to

¹ See his *Paulus*, I. p. 192, ed. 2: the ironical popular wit had out of Jesus and the ἀνάστασις made a pair of divinities.

the general resurrection of the dead, but to the *resurrection of Jesus*; so also Bengel. But Luke, in that case, in order not to be misunderstood, must have added αὐτοῦ, which (see the critical remarks) he has not done.

Vv. 19, 20. Ἐπιλαβόμενοι] Grotius aptly says: "manu leniter prehensum." Comp. ix. 27, xxiii. 19. Adroitly confiding politeness. Ver. 21 proves that a *violent* seizure and carrying away to judicial examination is not indicated, as Adami (see in Wolf) and others imagined, but that the object in view was simply to satisfy the curiosity of the people flocking to the Areopagus. And this is evinced by the whole proceedings, which show no trace of a judicial process, ending as they did partly with ridicule and partly with polite dismissal (ver. 31), after which Paul departed unhindered. Besides, the Athenians were very indulgent to the introduction of foreign, particularly Oriental, worships (Strabo, x. p. 474; Philostr. *Vit. Apollon.* vi. 7; Hermann, *gottesd. Alterth.* § 12), provided only there was not conjoined with it rejection of the native gods, such as Socrates was formerly accused of. To this the assertion of Josephus, *c. Ap.* 2, is to be limited: νόμῳ δ' ἥν τοῦτο παρ' αὐτοῖς κεκωλυμένον καὶ τιμωρία κατὰ τῶν ξένων εἰσαγόντων Θεὸν ὥριστο θάνατος,—which, perhaps, is merely a generalization from the history of Socrates. And certainly Paul, as the wisdom of his speech (ver. 22 ff.) attests, prudently withheld a direct condemnatory judgment of the Athenian gods. Notwithstanding, Baur and Zeller have again insisted on a *judicial* process in the Areopagus—alleging that the legend of Dionysius the Areopagite, as the first bishop of Athens (Eus. iv. 23), had given rise to the whole history; that there was a wish to procure for Paul an opportunity, as solemn as possible, for the exposition of his teaching, an arena analogous to the Sanhedrim (Zeller), etc.—Concerning the Ἀρειος πάγος, *collis Martius*, so called ὅτι πρῶτος Ἀρης ἐνταῦθα ἐκρίθη (Paus. i. 28. 5), the seat of the supreme judicature of Athens, situated to the west of the Acropolis, and concerning the institution and authority of that tribunal, see Meursius, *de Arcop.* Lugd. Bat. 1624; Böckh, *de Arcop.* Berol. 1826; Hermann, *Staatsalterth.* § 105. 108. On the present locality, see Robinson, I. p. 11 f.;

Forbiger, *Geogr.* III. p. 937 ff. — *δυνάμεθα γινῶναι κ.τ.λ.*] invitation in the form of a courteous question, by way of securing the contemplated enjoyment. — *τίς ἡ καινὴ κ.τ.λ.*] *what* (as respects its more precise contents) *this new doctrine* (namely), *that which is being announced by you*. In the repetition of the article (Stallb. *ad Plat. Rep.* p. 407 B) there is here implied a pert, ironical emphasis. — *ξενίζοντα*] *startling*. *ξενίζω οὐ μόνον τὸ ξένον ὑποδέχομαι, ἀλλὰ καὶ ἐκπλήττω*. Thom. Mag. Comp. Polyb. iii. 114. 4: *ξενίζουσα πρόσονφισ κ. καταπληκτική*, Diod. Sic. xii. 53; 2 Macc. ix. 6; 3 Macc. vii. 3. — *εἰσφέρεις*] namely, whilst you are here, hence the *present*. — *τί ἂν θέλοι ταῦτα εἶναι*] see on ver. 18, ii. 12, and Tittmann, *Synon. N. T.* p. 129 f. The plural *ταῦτα* indicates the *individual points*, after the *collective* character of which *τί* inquires. Krüger, § lxi. 8. 2; Stallbaum, *ad Plat. Gorg.* p. 508 C, *Euthyphr.* p. 15 A.

Ver. 21. A remark of Luke added for the elucidation of vv. 19, 20. *But Athenians* (*Ἀθηναῖοι*, without the article: Athenian people) *collectively* (*πάντες*, see Fritzsche, *ad Marc.* p. 12; Kühner, § 685, note 2), *and the strangers resident there, had leisure for nothing else than*, etc. *εὐκαιρεῖν*, *vacare alicui rei*, belongs to the later Greek. Sturz, *de Dial. Al.* p. 169; Lobeck, *ad Phryn.* p. 125. The *imperfect* does not exclude the continuance of the state of things in the present, but interweaves it with the history, so that it is transferred into the same time with the latter; see on John xi. 18, and Kühner, *ad Xen. Anab.* i. 4. 9. Comp. also the pluperfect *ἐπεγέγραπτο*, ver. 23. According to Ewald, Luke actually means an *earlier* period, when it had still been so in Athens, “before it was plundered by Nero.” But then we should at least have expected an indication of this in the text by *τότε* or *πάλαι*, even apart from the fact that such a characteristic of a city is not so quickly lost. — *καινότερον*] The comparative delineates more strongly and vividly. The novelty-loving (Thuc. iii. 38. 4) and talkative (Wetstein and Valckenaer *in loc.*) Athenians wished always to be saying or hearing something *newer* than the previous news. See Winer, p. 228 [E. T. 305]. Comp. Plat. *Phaed.* p. 115 B; Dem. 43. 7; 160. 2.

Ver. 22. Σταθεὶς ἐν μέσῳ] denotes *intrepidity*.—The wisdom with which Paul here could become a Gentile to the Gentiles, has been at all times justly praised. There is to be noted also, along with this, the elegance and adroitness, combined with all simplicity, in the expression and progress of thought; the speech is, as respects its contents and form, full of sacred Attic art, a vividly original product of the free apostolic spirit. — κατὰ πάντα] *in all respects*. Comp. Col. iii. 20, 22. — δεισιδαιμονεστέρους] A comparison with the other Greeks, *in preference over* whom Athens had the praise of religiousness (see Valckenaer, *Schol.* p. 551): Ἀθηναίοις περισσώτερόν τι ἢ τοῖς ἄλλοις ἐς τὰ θεῖά ἐστι σπουδῆς, Pausan. *in Attic.* 24. Comp. Soph. *O. C.* 260; Thuc. ii. 40 f.; Eur. *Her.* 177. 330; Joseph. *c. Apr.* i. 12. δεισιδαίμων means *divinity-fearing*, but may, as the fear of God may be the source of either, denote as well real *piety* (Xen. *Cyr.* iii. 3. 58, *Agesil.* 11. 8) as *superstition* (Theophr. *Char.* 16; Diod. Sic. i. 62; Lucian. *Alex.* 9; Plutarch, and others). Paul therefore, without violating the truth, prudently leaves the religious *tendency* of his hearers undetermined, and names only its source—the *fear of God*. Chrysostom well remarks: προοδοποιεῖ τῷ λόγῳ διὰ τοῦτο εἶπε δεισιδαιμονεστέρους ὑμᾶς θεωρῶ. See on this word, Hermann, *gottesd. Alterth.* § 8. 6. Mistaking this fine choice of the expression, the Vulgate, Erasmus, Luther, Castalio, Calovius, Suicer, Wolf, and others explained it: *superstitiosiores*. ὥς: I perceive you *as* more god-fearing, so that you appear as such. See Bernhardt, p. 333. — ὑμᾶς θεωρῶ] “Magna perspicacia et parrhesia; unus Paulus contra Athenas,” Bengel.

Ver. 23. Διερχόμεν] belongs jointly to τὰ σεβάσμ. ὑμ.— ἀναθεώρ. τὰ σεβ. ὑμ.] *attentively contemplating* (Heb. xiii. 7; Diod. Sic. xii. 15; Plut. *Aem. P.* 1; Lucian, *Vit. auct.* 2; comp. ἀναθεώρησις, Cicero, *ad Att.* ix. 19, xiv. 15 f.) *the objects of your worship*, temples, altars, images (2 Thess. ii. 4; Wisd. xiv. 20, xv. 7; Hist. Drag. 27; Dion. Hal. *Ant.* i. 30, v. 1; Suicer, *Thes.* II. p. 942). — ἀγνώστῳ Θεῷ] That there actually stood at Athens at least one altar with the inscription: “*to an unknown god*,” would appear historically certain from this passage itself, even though other proofs were wanting, since Paul

appeals to his own observation, and that, too, in the presence of the Athenians themselves. But there are corroborating external proofs: (1) Pausan. i. 1. 4 (comp. v. 14. 6) says: in Athens there were βαμοὶ θεῶν τε ὀνομαζομένων ἀγνώστων καὶ ἡρώων; and (2) Philostr. *Vit. Apollon.* vi. 2: σωφρονέστερον περὶ πάντων θεῶν εὖ λέγειν, καὶ ταῦτα Ἀθήνησιν, οὐ καὶ ἀγνώστων θεῶν βαμοὶ ἴδρυνται. From both passages it is evident that at Athens there were *several* altars, each of which bore the votive inscription: ἀγνώστῳ θεῷ.¹ The explanation of the *origin* of such altars is less certain. Yet Diog. Laert. *Epim.* 3 gives a trace of it, when it is related that Epimenides put an end to a plague in Athens by causing black and white sheep, which he had let loose on the Areopagus, to be sacrificed on the spots where they lay down τῷ προσήκοντι θεῷ, *i.e.* to the god concerned (yet not known by name), namely, who was the author of the plague; and that therefore one may find at Athens βωμοὺς ἀωνύμους, *i.e.* altars without the designation of a god by name (not as Kuinoel, following Olearius, thinks, without any inscription). From this particular instance the general view may be derived, that on important occasions, when the reference to a god known by name was wanting, as in public calamities of which no definite god could be assigned as the author, in order to honour or propitiate the god concerned (τὸν προσήκοντα) by sacrifice, without lighting on a wrong one, altars were erected which were destined and designated ἀγνώστῳ θεῷ. Without any historical foundation, Eichhorn, *Bibl.* III. p. 413 f. (with whom Niemeyer, *Interpret. orat. Paul.* Act. xvii. 22 ff., Hal. 1805, agreed), supposed that such altars proceeded from the time when the art of writing was not yet known or in use; and that at a later period, when it was not known to what god these altars belonged, they were marked with that inscription in order not to offend any god. Against this may be urged the great probability that the destination of such altars would be preserved in men's knowledge by oral tradition. Entirely peculiar is the remark of Jerome on Tit. i. 12: "Inscriptio arae non ita erat, ut Paulus asse-

¹ Lucian, *Philopatr.* 9 and 29, is invalid as a proof, for there the reference of the pseudo-Lucian to the "Ἀγνώστος ἐν Ἀθήναις" is based on this very passage.

ruit: *ignoto Deo*, sed ita: *Diis Asiae et Europae et Africae, Diis ignotis et peregrinis*.¹ Verum quia Paulus non pluribus Diis ignotis indigebat, sed uno tantum ignoto Deo, singulari verbo usus est," etc. But there is no historical trace of such an altar-inscription; and, had it been in existence, Paul could not have meant it, because we cannot suppose that, at the very commencement of his discourse, he would have made a statement before the Athenians deviating so much from the reality and only containing an abstract inference from it. The ἀγνώστῳ θεῷ could not but have its *literal* accuracy and form the *whole* inscription; otherwise Paul would only have promoted the suspicion of *σπερμολογία*. We need not inquire to *what* definite god the Athenians pointed by their ἀγνώστῳ θεῷ. In truth, they meant *no* definite god, because, in the case which occasioned the altar, they knew none such. The view (see in Wolf) that the *God of the Jews*—the obscure knowledge of whom had come from the Jews to Egypt, and thence to the Greeks—is meant, is an empty dogmatic invention. Baur, p. 202, ed. 2, with whom Zeller agrees, maintains that the inscription in the *singular* is unhistorical; that only the *plural*, ἀγνώστοι θεοί, could have been written; and that only a writer at a distance, who "had to fear no contradiction on the spot," could have ventured on such an intentional alteration. But the very hint given to us by Diogenes Laertius as to the origin of such altars is decisive against this notion, as well as the correct remark of Grotius: "Cum Pausanias ait aras Athenis fuisse θεῶν ἀγνώστων, hoc vult, multas fuisse aras tali inscriptione: Θεῷ ἀγνώστῳ, quamquam potuere et aliae esse pluraliter inscriptae, aliae singulariter." Besides, it may be noted that Paul, had he read ἀγνώστοις θεοῖς on the altar, might have used

¹ But, according to Oecumenius: θεοῖς Ἀσίας καὶ Εὐρώπης καὶ Λιβύης θεῷ ἀγνώστῳ καὶ ξένῳ. Comp. Isidor. Pelus. in Cramer, *Cat.* p. 292. According to Ewald, this is the more exact statement of the inscription; from it Paul may have borrowed his quotation. But the exactness is suspicious just on account of the *singular* in Oecumenius; and, moreover, Paul would have gone much too freely to work by the omission of the essential term Λιβύης ("the unknown and strange god of Libya"); nor would he have had any reason for the omission of the ξένῳ, while he might, on the contrary, have employed it in some ingenious sort of turn with reference to ver. 18.

this *plural* expression for his purpose as suitably as the singular, since he, in fact, continues with the generic *neuter* ὁ . . . τοῦτο.—On the Greek altars *without temples*, see Hermann, *gottesd. Alterth.* § 17.—ὁ οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτο κ.τ.λ.] (see the critical remarks) *what ye therefore* (according to this inscription), *without knowing it, worship, that* (*this very* object of your worship) *do I* (ἐγώ with a self-conscious emphasis) *make known unto you.* Paul rightly inferred from the inscription that the Athenians, besides the gods (Zeus, Athene, etc.) known to them, recognised something divine as existing and to be worshipped, which was different from these (however, after the manner of heathenism, they might conceive of it in various concrete forms). And justly also, as the God preached by him was another than those known heathen gods (Rom. i. 22, 23; 1 Cor. viii. 4 ff., x. 20), he might now say that this divinity, which served them in an unknown manner as the object of worship, was that which he announced to them, in order that it might now become to them γνωστὸς θεός. Of course, they could not yet take up this expression in the sense of *the apostle himself*, but could only think of some divine being according to their usual *heathen* conception (comp. Laufs in the *Stud. und Krit.* 1850, p. 584 f.); but, most suitably to the purpose he had in view, reserving the more exact information for the further course of his address, he now *engaged* the religious interest of his hearers in his own public announcement of it, and thereby *excited* that interest the more, as by this ingeniously improvised connection he exhibited himself quite differently from what those might have expected who deemed him a καταγγελεὺς ξένων δαιμονίων, ver. 18. Chrysostom aptly remarks in this respect: ὅρα πῶς δεικνύσιν προεληφότας αὐτόν· οὐδὲν ξένον, φησὶν, οὐδὲν καινὸν εἰσφέρει.—Observe, also, the *conciliatory* selection of εὐσεβεῖτε, which expresses *pious worship*. εὐσεβεῖν, with the accusative of the object (1 Tim. v. 4; 4 Macc. v. 23, xi. 5), is in classical writers, though rare, yet certainly vouched for (in opposition to Valckenaer, Porson, Seidler, Ellendt). See Hermann, *ad Soph. Ant.* 727. Compare also the Greek ἀσεβεῖν τι or τινα.

Vv. 24-29. Paul now makes that unknown divinity known *in concreto*, and in such a manner that his description at the

same time exposes the nullity of the polytheism deifying the powers of nature, with which he contrasts the divine affinity of man. Comp. Rom. i. 18 ff.

Vv. 24, 25. Comp. vii. 48; Ps. l. 10 ff.; also the similar expressions from profane writers in Grotius and Wetstein, Kypke, II. 89, and the passages cited from Porphyry by Ullmann in the *Stud. u. Krit.* 1872, p. 388; likewise Philo, *leg. alleg.* II. p. 1087.—*θεραπεύεται*] *is served* (by offerings, etc.), namely, as regards the actual objective state of the case.—*προσδέομ. τινός*] *as one, who needed anything in addition,*¹ *i.e.* to what He Himself is and has. Erasmus, *Paraphr.*: “cum . . . nullius boni desideret accessionem.” Comp. 2 Macc. xiv. 35, and Grimm *in loc.*, p. 199. See on this meaning of the verb especially, Dem. xiv. 22; Plat. *Phil.* p. 20 E; and on the distinction of *προσδεῖσθαι τινος* and *τι*, Stallb. *ad Plat. Rep.* p. 342 A.—*αὐτὸς διδοὺς κ.τ.λ.*] a confirmatory definition to οὐδὲ . . . *τινός*: *seeing that He Himself gives*, etc.—*πᾶσι*] *to all men*, which is evident from the relation of *αὐτὸς* . . . *πάντα* to the preceding οὐδὲ . . . *τινός*.—*ζωὴν κ. πνοήν*] The former denotes *life in itself*, the latter the *continuance of life*, which is conditioned by *breathing*. “*Εμπνους ἔτ’ εἰμὶ κ. πνοὰς θερμὰς πνέω*,” Eur. *Herc. f.* 1092. The dying man *φρίσσει πνοάς* (Pind. *Nem.* x. 140) *ἐκπνεῖ*. Erasmus correctly remarks the *jucundus concentus* of the two words. Comp. Lobeck, *Paral.* p. 58; Winer, p. 591 [E.T. 793]. Others assume a hendiadys, which, as regards analysis (*life, and indeed breath*) and form (namely, that the *second* substantive is subordinate, and must be converted into the adjective), Calvin has correctly apprehended: *vitam animalem*. But how tame and enfeebling!—*καὶ τὰ πάντα*] *and* (generally) *all things*, namely, which they use.—Chrysostom has already remarked how far this very first point of the discourse (vv. 24, 25) transcends not only heathenism in general, but also the *philosophies* of heathenism, which could not rise to the idea of an absolute Creator.

¹ Luther takes *τινός* as masculine, which likewise excellently corresponds with what precedes, as with the following *πᾶσι*. But the neuter rendering is yet to be preferred, as affecting *everything* except God (in the *τί* there is also every *τίς*). Comp. Clem. *ad Cor.* I. 52.

Observe the threefold contents of the speech: *Theology*, ver. 24 f.; *Anthropology*, vv. 26–29; *Christology*, ver. 30 f.

Vv. 26, 27. “The *single* origin of men and their adjusted diffusion upon the earth was also His work, in order that they should seek and find Him who is near to all.” — ἐποίησε . . . κατοικεῖν] *He has made that, from* (proceeding from) *one blood, every nation of men should dwell upon all the face of the earth* (comp. Gen. xi. 8). Castalio, Calvin, Beza, and others: “fecitque ex uno sanguine omne genus hominum, ut inhabitaret” (after ἀνθρ. a comma). Against this is the circumstance that ὀρίσας κ.τ.λ. contains the modal definition, not to the *making* (to the producing) of the nations, but to the *making-them-to-dwell*, as is evident from τῆς κατοικίας αὐτῶν; so that this interpretation is not according to the context. — ἐξ ἐνὸς αἵματος] See, respecting αἷμα as the seat of life propagating itself by generation, on John i. 13. Paul, by this remark, that all men through *one* heavenly Father have also *one* earthly father, does not specially oppose, as Stolz, Kuinoel, and others, following older interpreters, assume, the belief of the Athenians that they were αὐτόχθονες (see Wetstein *in loc.*); the whole discourse is elevated above so special a polemic bearing. But he speaks in the way of general and necessary contrast to the polytheistic nature-religions, which derived the different nations from different origins in their myths. Quite irrelevant is what Olshausen suggests as the design of Paul, that he wished to represent the contempt in which the Jews were held among the Greeks as absurd. — ἐπὶ πᾶν τὸ πρόσωπ. τ. γῆς] refers to the idea of the *totality* of the nations dwelling on the earth, which is contained in πᾶν ἔθνος (*every* nation). — ὀρίσας] Aorist participle contemporaneous with ἐποίησε, specifying *how* God proceeded in that ἐποίησε κ.τ.λ.: *inasmuch as He has fixed the appointed periods and the definite boundaries of their* (the nations’) *dwelling*. τῆς κατοικ. αὐτ. belongs to both — to προστετ. καιρ., and to τὰς ὁροθ. God has determined the *dwelling* (κατοικία, Polyb. v. 78. 5; Strabo, v. p. 246) *of the nations*, according both to its duration in *time* and to its extension in *space*. Both, subject to change, run their course in a development divinely ordered. Comp. Job xii. 23. Others take

προστέτ. καιρ. independently of τ. κατοικ. αὐτ. (so Baumgarten); but thereby the former expression presents itself in perplexing indefiniteness. The sense of the *epochs of the world* set forth by *Daniel* (Baumgarten) must have been more precisely indicated than by the simple καιρούς. Lachmann has separated προστεταγμ. into πρὸς τεταγμένους unnecessarily, contrary to all versions and Fathers, also contrary to the reading προτεταγμ. in D* Iren. interpr. — ἡ ὁροθεσία is not elsewhere preserved, but τὸ ὁροθέσιον; see Bornemann.

Ver. 27. The *divine purpose* in this guidance of the nations is attached by means of the telic infinitive (Buttmann, *neut. Gr.* p. 224 [E. T. 261]): *in order that they should seek the Lord*, i.e. *direct their endeavours to the knowledge of God, if perhaps they might feel Him* (who is so palpably near) *and find Him*. Ols-hausen thinks that in ζητεῖν is implied the previous apostasy of mankind from God. But the *seeking* does not necessarily suppose a having lost; and since the text does not touch on an earlier fellowship of man with God (although that is in itself correct), the hearers, at least, could not infer that conclusion from the simple ζητεῖν. The great thought of the passage is simply: God the *Author*, the *Governor*, and the *End* of the world's history: *from God, through God, to God*. — ψηλαφ . . . εὔροιεν] Paul keeps consistently to his figure. The seeker who comes on his object *touches* and grasps it, and has now in reality *found* it. Hence the meaning without figure is: *if perchance they might become conscious of God and of their relation to Him, and might appropriate this consciousness as a spiritual possession*. Thus they would have understood the guidance of the nations as a revelation of God, and have complied with its holy design in their own case.¹ The *problematic* expression (εἰ ἄραγε, *if they at least accordingly*; see Klotz, *ad Devar.* pp. 178, 192) is in accordance both with the nature of the case (Bengel: “*via patet; Deus inveniri potest, sed hominem non cogit*”), and with the historical want of success (see Rom. i. 18 ff., and comp. Baumg. p. 550 ff.); for the heathen world was *blinded*, to which also ψηλαφ. points—a word which, since the time of Homer, is very frequently used of groping in the dark or in

¹ Comp. Luthardt, *vom freien Willen*, p. 415.

blindness (*Od.* ix. 416; *Job* v. 14); comp. here especially, Plato, *Phaed.* p. 99 B. — *καίτοιγε κ.τ.λ.*] *although certainly He* (xiv. 17; *John* iv. 2) does not at all require to be first sought and found, as He is not far (for see ver. 28) from every one of us. Comp. *Jer.* xxiii. 23. This addition makes palpably evident the greatness of the blindness, which nevertheless took place.

Ver. 28. Reason assigned (*γάρ*) for *οὐ μακρ. ἀπὸ ἐνὸς κ.τ.λ.*, for in Him we live, we move, and we exist. Paul views God under the point of view of His immanence as the *element in which* we live, etc.; and *man* in such intimate connection with God, that he is constantly surrounded by the Godhead and embraced in its essential influence, but, apart from the Godhead, could neither live, nor move, nor exist. Comp. *Dio Chrys.* vol. I. p. 384, ed. Reiske: *ἄτε οὐ μακρὰν οὐδ' ἔξω τοῦ θείου διωρισμένοι, ἀλλ' ἐν αὐτῷ μέσῳ πεφυκότες κ.τ.λ.* This explanation is required by the relation of the words to the preceding, according to which they are designed to prove the nearness of God; therefore ἐν αὐτῷ must necessarily contain the *local* reference—the idea of the divine *περιχώρησις* (which Chrysostom illustrates by the example of the *air* surrounding us on all sides). Therefore the rendering *per eum* (Beza, Grotius, Heinrichs, Kuinoel), or, as de Wette more correctly expresses it, “resting on Him as the *foundation*” (comp. already Chrysostom: οὐκ εἶπε δι' αὐτοῦ, ἀλλ' ὁ ἐγγύτερον ἦν, ἐν αὐτῷ), which would yield no connection in the way of proof with the οὐ μακρὰν εἶναι of the Godhead, is to be abandoned. In opposition to the *pantheistic* view, see already Calvin. It is sufficient to urge against it—although it was also asserted by Spinoza and others—on the one hand, that the transcendence of God is already decidedly attested in vv. 24–26, and on the other, that the ἐν αὐτῷ ζῶμεν κ.τ.λ. is said solely of *men*, and that indeed in so far as they stand in essential connection with God by *divine descent* (see the following), in which case the doctrine of the reality of evil (comp. Olshausen) excludes a spiritual pantheism. — ζῶμεν κ. κινούμεθα κ. ἐσμέν] a climax: out of God we should have no *life*, not even *movement* (which yet inanimate creatures, plants, waters, etc. have), nay, not even any *existence* (we should not have been at all).

Heinrichs and others take a superficial view when they consider all three to be synonymous. Storr (*Opusc.* III. p. 95), on the other hand, arbitrarily puts too much into ζῶμεν: *vivimus beate ac hilare*; and Olshausen (after Kuinoel), too much into ἐσμέν: *the true being, the life of the spirit*. It is here solely *physical* life and being that is meant; the *moral* life-fellowship with God, which is that of the regenerate, is remote from the context. — τινες τῶν καθ' ὑμᾶς ποιητ.] Namely, Aratus (of Soli in Cilicia, in the third century B.C.), *Phaenom.* 5, and Cleanthes (of Assos in Mysia, a disciple of Zeno), *Hymn. in Jov.* 5. For other analogous passages, see Wetstein. — The acquaintance of the apostle with the Greek poets is to be considered as only of a dilettante sort¹ (see Introduction to the *Epistle to the Romans*, § 1); his school-training was entirely Jewish, but he was here obliged to abstain from O. T. quotations. — τῶν καθ' ὑμᾶς ποιητ.] Of the poets pertaining to you, *i.e.* your poets. See Bernhardt, p. 241. — τοῦ γὰρ καὶ γένος ἐσμέν] The first half of a hexameter, verbatim from Aratus *l.c.*; therefore γὰρ καὶ is not to be considered in logical connection with the speech of the apostle, but as, independently of the latter, a component part of the poetical passage, which he could not have omitted without destroying the verse. *Nam hujus progenies quoque sumus*: this Paul adduces as a parallel (ὥς καὶ τινες . . . εἰρήκασι) confirming to his hearers his own assertion, ἐν αὐτῷ ζῶμεν . . . ἐσμέν. As the offspring of God, we men stand in such homogeneity to God, and thus in such necessary and essential connection with God, that we cannot have life, etc. without Him, but only in Him. So absolutely dependent is our life, etc. on Him. — τοῦ] Here, according to *poetical usage* since the time of Homer, in the sense of *τούτου*. See Kühner, § 480, 5; Ellendt, *Lex. Soph.*

¹ That Paul after his conversion, on account of his destination to the Gentiles, may have earnestly occupied himself in Tarsus with Greek literature (Baumgarten), to which also the βιβλία, 2 Tim. iv. 13, are supposed to point, is a very precarious assumption, especially as it is Aratus, a fellow-countryman of the apostle, who is quoted, and other quotations (except Tit. i. 12) are not demonstrable (comp. on 1 Cor. xv. 33). The poetical expression itself in our passage is such a common idea (see Wetstein), that an acquaintance with it from several Greek poets (τινές) by no means presupposes a more special study of Greek literature.

II. p. 198. Paul has *idealized* the reference of the τοῦ to Zeus in Aratus.—In the passage of Cleanthes, which was also in the apostle's mind, it is said: ἐκ σοῦ γὰρ γένος ἐσμέν, where γένος is the accusative of more precise definition, and means, not *kindred*, as with Aratus, but *origin*.

Ver. 29. *Since, then, we* (according to this poetical saying) *are offspring of God, so must our self-consciousness, kindred to God, tell us that the Godhead has not resemblance to gold, etc.* We cannot suppose a resemblance of the Godhead to such materials, graven by human art, without denying ourselves as the *progenies* of God.¹ Therefore *we ought not* (οὐκ ὀφείλομεν). What a delicate and penetrating attack on heathen worship! That Paul with the *reproach*, which in οὐκ ὀφείλομεν κ.τ.λ. is expressed with wise mildness (Bengel: "clemens locutio, praesertim in prima persona plurali"), does no injustice to heathenism, whose thinkers had certainly in great measure risen above anthropomorphism, but hits the prevailing popular opinion (πρὸς τοὺς πολλοὺς ὁ λόγος ἦν αὐτῷ, Chrysostom), may be seen in Baumgarten, p. 566 ff. — γένος] placed first and separated from τ. Θεοῦ, as the chief point of the argument. For, if we are *proles Dei*, and accordingly *homogeneous* with God, it is a preposterous error at variance with our duty to think, with respect to things which are entirely *heterogeneous* to us, as gold, silver, and stone, that the Godhead has resemblance with them. — χαράγματι τέχν. κ. ἐνθυμ. ἀνθρώπου] *a graven image which is produced by art and deliberation of a man* (for the artist made it according to the measure of his artistic meditation and reflection): an apposition to χρυσῷ κ.τ.λ., not in the ablative (Bengel). — τὸ θεῖον] *the divine nature, divinum numen* (Herod. iii. 108, i. 32; Plat. *Phaedr.* p. 242 C, *al.*). The general expression fitly corresponds to the discourse on *heathenism*, as the real object of the latter. Observe also the striking juxtaposition of ἀνθρώπου and τὸ θεῖον, for χαράγμα. τέχν. κ. ἐνθ. ἀνθρ. serves to make the οὐκ ὀφείλομεν νομίζειν still more palpably felt: inasmuch as metal and stone serve only for the materials of human art

¹ Graf views it otherwise, but against the clear words of the passage, in the *Stud. u. Krit.* 1859, p. 232.

and artistic thoughts, but far above human artistic subjectivity, which wishes to represent the divine nature in these materials, must the Godhead be exalted, which is not similar to the human image, but widely different from it. Comp. Wisd. xv. 15 ff.

Vv. 30, 31. It is evident from ver. 29 that heathenism is based on ignorance. Therefore Paul, proceeding to the Christological portion of his discourse, now continues with *μὲν οὖν*: *the times, therefore, of ignorance* (for such they are, according to ver. 29) *God having overlooked, makes known at present to all men everywhere to repent.* — *ὑπεριδών*] without noting them with a view to punishment or other interference. Comp. Dion. Hal. v. 32. Opposite of *ἐφορᾶν*. See also on Rom. iii. 25; Acts xiv. 16. The idea of *contempt* (Vulg.: *despiciens*), although otherwise linguistically suitable, which Castalio, de Dieu, Gataker, Calovius, Seb. Schmid, and others find in the expression, partly even with the observation: “indignatione et odio temporum . . . correptus” (Wolf), is at variance with the cautiousness and moderation of the whole speech. — *πᾶσι πανταχοῦ*] a popular hyperbolical expression; yet not incorrect, as the universal announcement was certainly *in course of development*. Comp. Col. i. 23. On the juxtaposition of *πᾶσι παντ.*, see Lobeck, *Paralip.* p. 56 f. — *καθότι* (see the critical remarks): *in accordance with the fact that He has appointed a day.* It denotes the important consideration, by which God was induced *ταυτὴν παραγγέλλειν κ.τ.λ.* Comp. ii. 24. — *ἐν δικαιοσ.*] *in righteousness* (so that this is the determining moral element, in which the *κρίνειν* is to take place), i.e. *δικαίως* (1 Pet. ii. 23). Paul means the *Messianic judgment*, and that as not remotely impending. — *ἐν ἀνδρὶ*] i.e. *in the person of a man*, who will be God’s representative. — *ὃ ὥρισε κ.τ.λ.*] a well-known attraction: *whom He ordained* (namely, for holding the judgment), *having afforded faith* (in Him as a judge) *to all, by the fact that He raised Him from the dead.* The *πίστιν παρέχειν* (see Wetstein and Kypke *in loc.*) is an operation of God on men, by which He affords to them *faith*, — an operation which He brought to bear on them *historically*, by His having conspicuously placed before them in *the resurrection of Jesus* His credentials as the appointed judge. The

resurrection of Jesus is indeed the divine *σημεῖον* (comp. John ii. 18 f.), and consequently the foundation of knowledge and conviction, divinely given as a sure handle of faith to all men, as regards what the Lord in His nature and destination was and is; and therefore the thought is not to be regarded as “not sufficiently ideal” (de Wette) for Paul; comp. on ii. 36, iv. 27, x. 38, xiii. 33. The *ὀρίζειν* is not, as in x. 42, the appointment which took place in the counsel of God, but that which was accomplished in time and fact as regards the faith of men, as in Rom. i. 4. Moreover, the *πίστιν παρέχειν*, which on *the part of God* took place by the resurrection of Jesus, does not exclude the human self-determination to accept and appropriate this divine *παρέχειν*; comp. on Rom. ii. 4. *Πίστιν παρέχειν* may be rendered, with Beza and others (see especially Raphel, *Polyb. in loc.*), according to likewise correct Greek usage: *to give assurance* by His resurrection, but this commends itself the less, because in that case the important element of *faith* remains without express mention, although it corresponds very suitably to the *παραγγέλλει μετανοεῖν*, ver. 30. The conception and mode of expression, *to afford faith*, is similar to *μετάνοιαν διδόναι*, v. 31, xi. 18, yet the latter is already more than *παρέχειν* (*potestatem facere, ansam præbere credendi*).

Ver. 32. As yet Paul has not once named *Jesus*, but has only endeavoured to gather up the most earnest interest of his hearers for this the great final aim of his discourse; now his speech is broken off by the mockery of some, and by a courteous relegation to silence on the part of others. — *ἀνάστασιν νεκρῶν*] *a resurrection of dead persons*, as Paul had just asserted such a case. The *plural* denotes the category; comp. on Rom. i. 4. To take it of *the general rising of the dead at the day of judgment*, is quite at variance with the context. That, moreover, the *οἱ μέν* were all *Epicureans*, and the *οἱ δέ* *Stoics*, as Grotius, Wolf, and Rosenmüller supposed, cannot be proved. Calvin, Grotius, Wolf, Rosenmüller, Alford, and others hold *ἀκουσόμεθά σου παλ. περὶ τούτου* as meant in earnest. But would not Paul, if *he* had so understood it, have remained longer in Athens? See xviii. 1. — The re-

pellent result, which the mention of the resurrection of Jesus brought about, is by Baur (comp. Zeller) supposed to be only a product of the author, who had wished to exhibit very distinctly the repulsive nature of the doctrine of the resurrection for educated Gentiles; he thinks that the whole speech is only an effect fictitiously introduced by the author, and that the whole narrative of the appearance at Athens is to be called in question—"a counterpart to the appearance of Stephen at Jerusalem, contrived with a view to a harmless issue instead of a tragical termination," Zeller. But with all the delicacy and prudence, which Paul here, in this *Ἑλλάδος Ἑλλάς* (Thucyd. *epigr.*, see Jacobs, *Anthol.* I. p. 102), had to exercise and knew how to do so, he *could not and durst not* be silent on the resurrection of Jesus, that foundation of apostolic preaching; he could not but, after he had done all he could to win the Athenians, now *bring the matter to the issue*, what effect the testimony to the Risen One would have. If the speech had *not* this testimony, criticism would the more easily and with more plausibility be able to infer a fictitious product of the narrator; and it would hardly have neglected to do so.

Vv. 33, 34. *Οὕτως*] i.e. *with such a result*. — *κολληθέντες αὐτῷ*] *having more closely attached themselves to him*. Comp. v. 13, ix. 26. — *ὁ Ἀρεοπαγ.*] *the assessor of the court of Areopagus*. This is to be considered as the well-known distinctive designation (hence the article) of *this* Dionysius in the apostolic church. Nothing further is known with certainty of him. The account of Dionysius of Corinth in Eus. *H. E.* iii. 4, iv. 23, comp. *Constitt. ap.* vii. 46. 2, that he became bishop of Athens, where he is said to have suffered martyrdom (Niceph. iii. 11), is unsupported. The writings called after him (*περὶ τῆς οὐρανίας ἱεραρχίας κ.τ.λ.*), belonging to the later Neoplatonism, have been shown to be spurious. According to Baur, it was only from the ecclesiastical tradition that the Areopagite came into the Book of Acts, and so brought with him the fiction of the whole scene on the Areopagus. — *Δάμαρις*] wholly unknown, erroneously held by Chrysostom to be the wife of Dionysius (which is just what Luke does *not* express by the mere *γυνή*). Grotius conjectures *Δάμαλις*

(*juvenca*), which name was usual among the Greeks. But even with the well-known interchange of λ and ρ (Lobeck, *ad Phryn.* p. 179), we must assent to the judgment of Calovius: "Quis nescit nomina varia esse, ac plurima inter se vicina non tamen eadem." As a man's name we find *Δαμαρίων* in Boeckh, *Inscr.* 2393, and *Δαμάρης*, 1241, also *Δαμάρετος* in Pausan. v. 5. 1; and as a woman's name, *Δαμαρέτη*, in Diod. xi. 26.

CHAPTER XVIII.

VER. 1. ὁ Παῦλος is wanting in important witnesses. Rightly deleted by Lachm. and Tisch. With χωρισθεῖς a church-lesson begins.—Ver. 2. ἐκ] A B D E G \aleph , min. Vulg. have ἀπό. So Lachm. Tisch. Born., and rightly, on account of the decisive attestation.—On preponderating evidence, τῇ τέχνῃ is, in ver. 3, to be adopted, with Lachm. and Tisch., instead of τὴν τέχνην.—Ver. 5. τῷ λόγῳ] Elz. has τῷ πνεύματι, in opposition to A B D E G \aleph , min. several vss. and Fathers. Defended by Rinck on the ground that τῷ λόγῳ is a scholion on διαμαρτ. But it was not διαμαρτ., but συνείχετο, that needed a scholion, namely, τῷ πνεύματι, which, being received into the text, displaced the original τῷ λόγῳ.—Ver. 7. Ἰούστου] Syr. Erp. Sahid. Cassiod. have Τίτου; E \aleph , min. Copt. Arm. Syr. p. Vulg. have Τίτου Ἰούστου; B D^{**}: Τιτίου Ἰ. A traditional alteration.¹—Ver. 12. ἀνθυπατεύοντος] Lachm. Born. read ἀνθυπάτου ὄντος after A B D \aleph , min. An explanatory resolution of a word not elsewhere occurring in the N. T.—Ver. 14. οὖν] Lachm. and Born. have deleted it according to important testimony. But it was very easily passed over amidst the cumulation of particles and between μεν and ην, especially as οὖν has not its reference in what immediately precedes.—Ver. 15. ζήτημα] A B D^{**} \aleph , min. Theophyl. and several vss. have ζητήματα. Recommended by Griesb., adopted by Lachm. and Tisch. The singular was, in spite of the *several* objects afterwards named, very easily introduced mechanically as an echo of ἀδίκημα and ῥαδιοῦργημα.—γάρ] is to be deleted, with Lachm. Tisch. Born. in accordance with A B D \aleph , Vulg. Copt., as a connective addition.—Ver. 17. After πάντες, Elz. Born. read οἱ Ἑλληνες, which is wanting in A B \aleph , Erp. Copt. Vulg. Chrys. Bed. Some more

¹ Occasioned by the circumstance that *Justus* does not elsewhere occur *alone* as a name, but only as a *surname*; and that the person here meant must be a different person from those named in i. 23 and Col. iv. 11. Wieseler judges otherwise, on *Galat.* p. 573, and in Herzog's *Encykl.* XXI. 276; he prefers Τίτου Ἰούστου.

recent codd. have, instead of it, *οἱ Ἰουδαῖοι*. Both are supplementary additions, according to different modes of viewing the passage. See the exegetical remarks. — Ver. 19. *κατήντησε*] Lachm. Tisch. read *κατήντησαν*, after A B E Σ , 40, and some vss. The sing. intruded itself from the context. — *αὐτοῦ*] *ἐκεῖ*, which Lachm. and Born. have according to important evidence, was imported as by far the more usual word. — Ver. 21. *ἀπετάξατο αὐτ. εἰπών*] Lachm. Tisch. Born. read *ἀποταξάμενος καὶ εἰπών* (with the omission of *καί* before *ἐνῆχθη*), after A B D E Σ , min. vss. Rightly; the *Recepta* is an obviously suggested simplification. — *δεῖ με πάντως . . . εἰς Ἱεροσ.*] is wanting in A B E Σ , min. Copt. Sahid. Aeth. Arm. Vulg., as well as *δεῖ* after *πάλιν*. Both are deleted by Lachm. and Tisch., and condemned already by Mill and Bengel. But the *omission* is far more easily accounted for than the addition of these words,—occasioned possibly by xix. 21, xx. 16, or by the *πάλιν ἀνακ.* presumed to be too abrupt,—as in what directly follows copyists, overlooking the reference of *ἀναβάς* in ver. 22, found no journey of the apostle to Jerusalem, and accordingly did not see the reason why Paul declined a longer residence at Ephesus verified by the course of his journey. — Ver. 25. *Ἰησοῦ*] Elz. has *κυρίου*, against decisive testimony. — Ver. 26. The order *Πρίσκ. κ. Ἀκ.* (Lachm.) is attested, no doubt, by A B E Σ , 13, Vulg. Copt. Aeth., but is to be derived from ver. 18. — *τὴν τοῦ θεοῦ ὁδόν*] A B Σ , min. vss. Lachm. have *τὴν ὁδὸν τοῦ θεοῦ*; E, vss. have *τ. ὁδ. τοῦ κυρίου*; D has only *τὴν ὁδόν* (so Born.). With the witnesses thus divided, the reading of Lachm. is to be preferred as the best attested.

Vv. 1, 2. In Corinth, at which Paul had arrived after his parting from Athens (*χωρισθ.*, comp. i. 4), he met with the Jew *Ἀκύλας* (Greek form of the Latin *Aquila*, which is to be considered as a Roman name adopted after the manner of the times instead of the Jewish name; see Eust. *ad Dion. Per.* 381), a native of the Asiatic province of *Pontus*, but who had hitherto resided at *Rome*, and afterwards dwelt there also (Rom. xvi. 3), and so probably had his dwelling-place in *that* city—an inference which is rendered the more probable, as his temporary removal to a distance from Rome had its *compulsory* occasion in the imperial edict. We make this remark in opposition to the view of Neander, who thinks that Aquila had not his permanent abode at Rome, but settled, on account of his trade, now in one and then in another great city forming

a centre of commerce, such as Corinth and Ephesus. The conjecture that he was a *freedman of a Pontius Aquila* (Cic. *ad Famil.* x. 33. 4; Suet. *Caes.* 78), so that the statement Ποντικὸν τῷ γένει is an error (Reiche on Rom. xvi. 3, de Wette), is entirely arbitrary. Whether Πρίσκιλλα (identical with *Prisca*, Rom. xvi. 3, for, as is well known, many Roman names were also used in diminutive forms; see Grotius on Rom. *l.c.*) was a Roman by birth, or a Jewess, remains undecided. But the opinion—which has of late become common and is defended by Kuinoel, Olshausen, Lange, and Ewald—that Aquila and his wife *were already Christians* (having been so possibly at starting from Rome) when Paul met with them at Corinth, because there is no account of their conversion, is very forced. Luke, in fact, calls Aquila simply Ἰουδαῖον (he does not say, *τινα μαθητὴν Ἰουδ.*), whereas elsewhere he always definitely makes known the Jewish *Christians*; and accordingly, by the subsequent πάντας τοὺς Ἰουδαίους, he places Aquila (without any distinction) among the general body of the expelled *Jews*. He also very particularly indicates as the reason of the apostle's lodging with him, not their common Christian faith, but their common *handicraft*, ver. 3. It is therefore to be assumed that *Aquila and Priscilla were still Jews when Paul met with them at Corinth, but through their connection with him they became Christians.*¹ This Luke, keeping in view the apostolic labours of Paul as a whole (comp. Baumgarten, p. 578), leaves the reader to *infer*, inasmuch as he soon afterwards speaks of the Christian working of the two (ver. 26). We may add that the reply to the question, whether and how far Christianity existed at all in Rome *before* the decree of Claudius (see on *Rom.*, Introd. § 2), can here be of no consequence, seeing that, although there was no Christian *church* at Rome, *individual Christians* might still at any rate be found, and certainly were found, among the resident Jews there. — προσφάτως] *nuper* (Polyb. iii. 37. 11, iii. 48. 6; Alciph. i. 39; Judith iv. 3, 5; 2 Macc. xiv. 36), from πρόσφατος, which properly signifies *fresh* (= *just slaughtered* or *killed*), then generally *new, of quite*

¹ See also Herzog in his *Encykl.* I. p. 456.

recent occurrence; see Lobeck, *ad Phryn.* p. 374 f.; Klausen, *ad Aesch. Choeph.* 756. — διὰ τὸ διατεταχ. Κλ. κ.τ.λ.] "*Judaeos impulsore Chresto assidue tumultuantes Roma expulit*," Sueton. *Claud.* 25. As *Chrestus* was actually a current Greek and Roman name (Philostr. *v. Soph.* ii. 11; Inscr. 194; Cic. *ad Fam.* xi. 8), it is altogether arbitrary to interpret *impulsore Chresto* otherwise than we should interpret it, if another name stood instead of *Chresto*. *Chrestus* was the name of a Jewish agitator at Rome, whose doings produced constant tumults, and led at length to the edict of expulsion.¹ See also Wieseler, p. 122, and earlier, Ernesti, *in Suet.*, *l.c.* This we remark in opposition to the hypothesis upheld, after older interpreters in Wolf, by most modern expositors, that Suetonius had made a mistake in the name and written *Chresto* instead of *Christo*—a view, in connection with which it is either thought that the disturbances arose out of Christianity having made its way among the Jewish population at Rome and simply affected the Jews themselves, who were thrown into a ferment by it, so that the portion of them which had come to believe was at strife with that which remained unbelieving (Wassenbergh, *ad Valcken.* p. 554; Kuinoel, Hug, Credner, Baur, Gieseler, Reuss, Thiersch, Ewald; also Lehmann, *Stud. zur Gesch. d. apost. Zeitalt.*, Greifsw. 1856, p. 6 ff.; Sepp, Mangold, Beyschlag in the *Stud. u. Krit.* 1867, p. 652 f.; Laurent, *neutest. Stud.* p. 88, and others); or it is assumed (Paulus, Reiche, Neander, Lange, and others) that enthusiastic Messianic hopes excited the insurrection among the Jews, and that the Romans had manufactured out of the ideal person of the Messiah a rebel of the same name. While, however, the alleged error of the name has against it generally the fact that the names *Christus* and *Christiani* were well known to the Roman writers (Tacitus, Pliny, and Suetonius himself, *Ner.* 16), it may be specially urged against the *former* view, that at the time

¹ Herzog, in the *Jahrb. f. D. Theol.* 1867, p. 541, rightly defends this explanation (against Pressensé). The objection is entirely unimportant, which Mangold also (*Römerbr.* 1866) has taken, that short work would have been made with an insurgent Chrestus at Rome. He might have made a timely escape. Or may he not have been actually seized and short work made of him, without thereby quenching the fire?

of the edict (probably in the year 52, see Anger, *de temp. rat.* p. 118; Wieseler, p. 125 ff.) the existence of an influential number of Christians at Rome, putting the Jewish population into a tumultuous ferment, is quite improbable; and against the *latter* view, that the Messianic hopes of the Jews were well enough known to the Romans in general (Tacit. *Hist.* v. 13) and to Suetonius in particular (Suet. *Vesp.* 4). Hence the change (attested by Tertull. *Apol.* 3, *ad nat.* i. 3, and by Lactant. *Inst. div.* iv. 7. 5) of *Christus* into *Chrestos* (Χρηστός) and of *Christianus* into *Chrestianus* (which pronunciation Tertullian rejects by *perperam*) may not be imputed to the compiler of a history resting on documentary authority, but to the misuse of the Roman colloquial language. Indeed, according to Tacit. *Ann.* xv. 44: "Nero . . . poenis affecit, quos . . . *vulgus Christianos* appellabat; auctor nominis ejus *Christus*," etc., it must be assumed that that interchange of names only became usual at a *later* period; in Justin. *Apol.* I. 4, τὸ Χρηστόν is only an *allusion* to Χριστιανοί. The detailed discussion of the point does not belong to us here, except in so far as the narrative of Dio Cass. lx. 6 appears to be at variance with this passage and with Suet. *l.c.*: τοὺς τε Ἰουδαίους πλεονάσαντας αἰθίς, ὥστε χαλεπῶς ἂν ἄνευ ταραχῆς ὑπὸ τοῦ ὄχλου σφῶν τῆς πόλεως εἰρχθῆναι, οὐκ ἐξήλασε μὲν, τῷ δὲ δὴ πατρίῳ νόμῳ βίῳ χρωμένους ἐκέλευσε μὴ συναθροίζεσθαι.¹ This apparent contradiction is solved by our regarding what Dio Cassius relates as something *which happened before the edict of banishment* (Wieseler, p. 123, and Lehmann, p. 5, view it otherwise), and excited the Jews to the complete outbreak of insurrection.² The words ὥστε . . . εἰρχθῆναι, which represent the ordinance as a *precautionary measure* against the outbreak of a revolt, warrant this view. From xxviii. 15 ff., Rom. xvi. 3, it follows that the edict of

¹ Ewald, p. 346, wishes to insert *οὐ* before *χρωμένους*, so that the words would apply to the Jewish-Christians.

² To place the prohibition mentioned by Dio Cassius as early as the first year of Claudius, A.D. 41 (Laurent, *neutest. Stud.* p. 89 f.), does not suit the peculiar mildness and favour which the emperor on his accession showed to the Jews, according to Joseph. *Antt.* xix. 5. 2 f. The subsequent severity supposes a longer experience of need for it. Laurent, after Oros. vi. 7, places the edict of

Claudius, which referred not only to *those making the tumult* (Credner, *Einkl.* p. 380), but, according to the express testimony of this passage, to *all* the Jews, must soon either tacitly or officially have passed into abeyance, as, indeed, it was incapable of being permanently carried into effect in all its severity. Therefore the opinion of Hug, Eichhorn, Schrader, and Hensen, that the Jews returned to Rome only at the mild commencement of Nero's reign, is to be rejected. — πάντας τοὺς Ἰουδαίους] with the exception of the proselytes, Beyschlag thinks, so that only the *national Jews* were concerned. But the proselytes of righteousness at least cannot, without arbitrariness, be excluded from the comprehensive designation.

Vv. 3, 4. It was a custom among the Jews, and admits of sufficient explanation from the national esteem for trade generally, and from the design of rendering the Rabbins independent of others as regards their subsistence (*Juch.* xliii. 1, 2), that the Rabbins practised a trade. Olshausen strangely holds that the practice was based on the idea of warding off temptations by bodily activity. Comp. on Mark vi. 3, according to which Christ Himself was a τέκτων. — διὰ τὸ ὁμότεχνον εἶναι] sc. αὐτόν, because he (Paul) was of the same handicraft. Luke might also have written διὰ τὸ ὁμότεχνος εἶναι (Kühner, II. p. 352); but comp. on the accusative Luke xi. 8, and see on the omission of the pronoun, where it is of itself evident from the preceding noun, Kühner, § 852 b, and *ad Xen. Mem.* i. 2. 49. — ἦσαν] the two married persons. — σκηνοποιοί] is not with Michaelis to be interpreted *makers of art-instruments*, which is merely based on a misunderstanding of Pollux, vii. 189, nor yet (with Hug and others) *makers of tent-cloth*. It is true that the trade of preparing cloth from the hair of goats, which was also used for tents (κιλίκια), had its seat in Cilicia (Plin. *N. H.* vi. 28; Veget. *de re mil.* iv. 6; Serv. and Philarg. *ad Virg. Georg.* iii. 313, vol. II. pp. 278 and 338, ed. Lion); but expulsion as early as the ninth year of Claudius, A.D. 49; but he is in consequence driven to the artificial explanation that Aquila indeed left Rome in A.D. 49, but remained for some time in Italy, from which (ver. 2: ἀπὸ τῆς Ἰταλίας) he only departed in A.D. 53. Thus he would not, in fact, have come to Corinth at all as an immediate consequence of that edict, which yet Luke, particularly by the addition of προσφάτως, evidently intends to say.

even apart from the fact that the weaving of cloth was more difficult to be combined with the unsettled mode of life of the apostle, the word imports nothing else than *tent-maker* (Pollux, *l.c.*; Stob. *eccl. phys.* i. 52, p. 1084), *tent-tailor*, which meaning is simply to be retained. Such a person is also called σκηνοῤ-ράφος, Ael. *V. H.* ii. 1; and so Chrysostom¹ designates the apostle, whilst Origen makes him a *worker in leather* (*Hom.* 17 in *Num.*), thinking on leathern tents (comp. de Dieu). — ἔπειθε is the result of διελέγετο (xvii. 2, 17). He *convinced*, persuaded and won, Jews and *Greeks* (here—as it is those present in the synagogue that are spoken of—*proselytes of the gate*).

Ver. 5. This activity on his part increased yet further when Silas and Timothy had come from Macedonia (xvii. 14 f.), in whose fellowship naturally the zeal and courage of Paul could not but grow.—The element of *increased activity*, in relation to what is related in ver. 4, is contained in συνείχετο τῷ λόγῳ: *he was wholly seized and arrested by the doctrine*, so that he applied himself to it with assiduity and utmost earnestness. Comp. Wisd. xvii. 20, and Grimm *in loc.* So in the main, following the Vulgate (“instabat verbo”), most modern interpreters, including Olshausen, de Wette, Baumgarten, Lange, Ewald. Against my earlier rendering: *he was pressed* in respect of the doctrine (comp. on Phil. i. 23), he was *hard-beset* (comp. Chrysostom, reading τῷ πνεύματι: ἐπηρέαζον αὐτῷ, ἐφίσταντο αὐτῷ), it may be decisively urged, partly on linguistic grounds, that the dative with συνέχεσθαι is always *the thing itself which presses* (comp. xxviii. 8; Luke viii. 37),² partly according to the connection, that there results in that view no significant relation to the arrival of Silas and Timothy. — τὸν Χριστὸν Ἰησοῦν, as in ver. 28.

Ver. 6. The refractoriness (Rom. xiii. 2) and reviling, which he experienced from them amidst this increased activity, induced him to turn to the Gentiles. — ἐκτιναξ. τὰ ἱμάτ.] *he*

¹ See also Theodoret on 2 Cor. ii. 6: τοσοῦτον ἴσχυς καὶ γράφων ὁ σκηνοῤ-ράφος.

² Comp. also Thuc. ii. 49. 3, iii. 98. 1; Arrian, vi. 24. 6; Plat. *Soph.* p. 250 D; Xen. *Oec.* i. 21, and many other passages; Heind. *ad Plat. Soph.* 46; particularly Wisd. xvii. 20; Herodian i. 17, 22; Ael. *V. H.* xiv. 22.

shook out his garments, ridding himself of the dust, indicating contempt, as in xiii. 51. — τὸ αἷμα ὑμῶν . . . ὑμῶν] sc. ἐλθέτω (Matt. xxiii. 35), i.e. *let the blame of the destruction, which will as a divine punishment reach you, light on no other than yourselves.* Comp. 2 Sam. i. 16; 1 Kings ii. 33; Ezek. iii. 16 ff., xxxiii. 4, 7 ff. On ἐπὶ or εἰς τ. κεφάλην, see Dem. p. 323, ult. 381. 15. On the *elliptical* mode of expression, see Matt. xxvii. 25; 2 Sam. i. 16; Plat. *Euthyd.* p. 283 E; Arist. *Plut.* 526. The expression is not to be explained from the custom of laying the hands on the victim (Lev. xvi. 31; comp. Herod. ii. 39), as Elsner and others suppose, or on the accused on the part of the witnesses (so Piscator); but in all languages (comp. Heinsius, *ad Ov. Hecr.* xx. 127) the *head* is the significant designation of the *person* himself. The *significance* here lies particularly in the conception of the divine punishment coming *from above*, Rom. i. 18. — *What Paul intends by the destruction* which he announces as certainly coming, and the blame of which he adjudges to themselves, is not *moral corruption* (de Wette, who sees here an un-Pauline expression), but *eternal ἀπώλεια*, which is conceived as θάνατος (Rom. i. 32, vi. 16, 21, 23, vii. 5, 10, 13, 24, viii. 2, 6 *al.*), and therefore symbolized as αἷμα (to be shed), because the blood is the seat of life (comp. on xv. 20). The setting in of this ἀπώλεια occurs at the Parousia (2 Thess. i. 8). Thus Paul, as his conduct was already in point of fact for his adversaries an ἐνδείξις ἀπωλείας (Phil. i. 28), expressly gives to them such an ἐνδείξις. — καθαρὸς ἐγώ] comp. xx. 26. — ἀπὸ τοῦ νῦν κ.τ.λ.] as in xiii. 46.

Ver. 7. Paul immediately *gave practical proof* of this solemn renunciation of the Jews by departing from the synagogue (ἐκεῖθεν, which Heinrichs and Alford after Calvin explain, contrary to the context, *ex domo Aquilae*), and went, not into the house of a *Jew*, but into that of a *proselyte*, the otherwise unknown *Justus*, who is not to be identified with Titus (Wieseler). That Paul betook himself to the non-Jewish house *nearest* to the synagogue, is entirely in keeping with the profoundly excited emotion under which he acted, and with his decision of character. — συνομορεῖν] *to border upon*, is not found elsewhere; the

Greeks use *ὁμορεῖν* in that sense. Observe, moreover, that a change of *lodging* is not mentioned.

Ver. 8. This decided proceeding made a remarkable impression, so that even Crispus, the president of the synagogue, whom the apostle himself baptized (1 Cor. i. 14), with all his family, believed on the Lord (xvi. 15, 34), and that generally many Corinthians (Jews and Gentiles; for the house of the *proselyte* was accessible to both) heard him and received faith and baptism.

Vv. 9–11.¹ But Jesus Himself, appearing to Paul in a night-vision (comp. ix. 10), infused into him courage for fearless continuance in work. — *λάλει κ. μὴ σιωπ.*] solemnly emphatic. Comp. Isa. lxii. 1, and see on John i. 3, 20. — *διότι* is both times simply *propterea quod*. — *ἐγώ*] Bengel well says: “*fundamentum fiduciae*.” — *ἐπιθήσεται σοι τοῦ κακ. σε*] *will set on thee (aggreddi) to injure thee*. On the classical expression *ἐπιτίθεσθαί τινι*, *to set on one*, i.e. *impetum facere in aliq.*, see many examples in Wetstein and Kypke. The *attempt*, in fact, which was made at a later period under Gallio, signally failed. — *διότι λαός κ.τ.λ.*] gives the reason of the assurance, *ἐγώ εἰμι μετὰ σου, κ. οὐδ. ἐπιθήσ. σοι τοῦ κακ. σε*. Under *His people* Jesus understands not only those already *converted*, but likewise *proleptically* (comp. John x. 16, xi. 52) those who are *destined* to be members of the church purchased by His blood (xx. 28; Eph. i. 14),—the whole multitude of the *τεταγμένοι εἰς ζωὴν αἰώνιον* (xiii. 48) at Corinth. — *ἐνιαυτὸν κ. μῆνας ἕξ*] The *terminus ad quem* is the attempt of the Jews (ver. 12), and not (in opposition to Anger, *de temp. rat.* p. 62 f., and Wieseler, p. 45 f.) the departure of Paul, ver. 18. For after Luke in vv. 9, 10 has narrated the address and promise of Jesus, he immediately, ver. 11, observes how long Paul in consequence of this had his residence, i.e. his quiet abode, at Corinth (*ἐκάθισε*, as in Luke xxiv. 49), attending to his ministry; and he then in vv. 12–18 relates how on the other hand (*δέ*, ver. 12, marks a contrast to ver. 11) an attack broke out, indeed, against him under Gallio, but passed over so harmlessly

¹ According to Laurent, *neut. Stud.* p. 148 f., ver. 11 was a marginal note of Luke to *ἡμέρας ἱκανάς*, ver. 18. But ver. 11 is by no means superfluous in its present textual position, but attests the fulfilment of the promise, ver. 10.

that he was able to spend before his departure yet (observe this *ἔτι*, ver. 18) a considerable time at Corinth (ver. 18). — *ἐν αὐτοῖς*] i.e. *among the Corinthians*, which is undoubtedly evident from the preceding *ἐν τῇ πόλ. τ.*

Vv. 12, 13. *Achaia* (i.e. according to the Roman division of provinces, *the whole of Greece proper*, including the Peloponnesus, so that by its side Macedonia, Illyria, Epirus, and Thessaly formed the province *Macedonia*, and these two provinces comprehended the whole Grecian territory), which originally had been a senatorial province (Dio Cass. liii. p. 704), but by Tiberius was made an imperial one (Tacit. *Ann.* i. 76), and was again by Claudius (Suet. *Claud.* 25) converted into a senatorial province (see Hermann, *Staatsalterth.* § 190, 1-3), and had in the years 53 and 54 for its *proconsul* (*ἀνθύπατος*, see on xiii. 7) Jun. Ann. Gallio, who had assumed this name (his proper name was M. Ann. Novatus) from L. Jun. Gallio, the rhetorician, by whom he was adopted. He was a brother of the philosopher L. Ann. Seneca (Tacit. *Ann.* xv. 73, xvi. 17), and was likewise put to death by Nero. See Lipsius, *in Senec. prooem.* 2, and *ep.* 104; Winer, *Realw.* — *κατεπέστ.*] *they stood forth against him*, is found neither in Greek writers nor in the LXX. — *παρὰ τ. νόμ.*] i.e. *against the Jewish law*. See ver. 15.¹ To the Jews the exercise of religion according to their laws was conceded by the Roman authority. Hence the accusers expected of the proconsul measures to be taken against Paul, whose religious doctrines they found at variance with the legal standpoint of Mosaism. Luke gives only the chief point of the complaint. For details, see ver. 15.

Vv. 14, 15. The mild and humane Gallio (Stat. *Silv.* ii. 7, 32; Seneca, *Q. Nat.* 4 praef.) refuses to examine into the complaint, and hands it over, as simply concerning doctrine, to the decision of the accusers themselves—to the Jewish tribunal—without permitting Paul, who was about to begin his defence, to speak. — *οὖν*] namely, in pursuance of your accusation. — *ῥαδιούργ. ὑμῶν*] *I should with reason* (see Plat. *Rep.*

¹ They do not mean *the law of the state*; nor yet do they express themselves in a double sense (Lange, *apost. Zeitalt.* II. p. 240). Gallio well knew what *ὁ νόμος* signified in the mouth of a Jew.

p. 366 B; Wetstein *in loc.*; Bernhardt, p. 241) *bear with you*, *i.e.* according to the context: give you a patient hearing. Comp. Plat. *Phil.* p. 13 B; *Rep.* p. 367 D. “Judaeos Gallion sibi molestos innuit,” Bengel. — εἰ δὲ ζητήματα . . . ὑμᾶς] *but if* (as your complaint shows) *there are questions in dispute* (xv. 2) *concerning doctrine and names* (*plural of category*; Paul’s assertion that the *name of Messiah* belonged to Jesus, was the essential matter of fact in the case, see ver. 5), *and of your* (and so not of Roman) *law*. — τοῦ καθ’ ὑμᾶς] See on xvii. 28. — κριτῆς κ.τ.λ.] Observe the order of the words, *judge will I for my part*, etc. Thus Gallio speaks in the consciousness of his political official position; and his wise judgment—which Calovius too harshly designates as ἀμέλεια *atheistica*—is after a corresponding manner to be borne in mind in determining the limits of the ecclesiastical power of princes as bearing on the separation of the secular and spiritual government, with due attention, however, to the circumstance that Gallio was *outside the pale* of the Jewish religious community.

Vv. 16, 17. Ἀπήλασεν] he *dismissed them* as plaintiffs, whose information it was not competent to him to entertain. Comp. Dem. 272. 11. 1373. 12. — Under the legal pretext of the necessity of supporting this ἀπήλασεν of the proconsul, all the bystanders (πάντες, partly perhaps Roman subordinate officials, but certainly all *Gentiles*, therefore οἱ Ἕλληνες is a *correct gloss*) used the opportunity of wreaking their anger on the leader and certainly also the spokesman of the hated Jews; they seized *Sosthenes*, the ruler of the synagogue, even before the tribunal, and beat him. — Σωσθένης is by Theodoret, Erasmus, Calvin, and others, also Hofmann, *heil. Schr. d. N. T.* II. ii. p. 4 f., very arbitrarily (especially as this name was so common) considered as identical with the person mentioned in 1 Cor. i. 1; hence also the *erroneous gloss* οἱ Ἰουδαῖοι added to πάντες has arisen from the supposition that he either was at this time actually a Christian, or at least inclined to Christianity, and therefore not sufficiently energetic in his accusation. Against this may be urged the very part which Sosthenes, as ruler of the synagogue, evidently plays *against Paul*; ¹ and

¹ According to Hofmann, he was so linked with his people, that, although in-

not less *the* circumstance, that the person mentioned in 1 Cor. i. 1 was a fellow-labourer of Paul *out of Corinth*; according to which, for the identification of the two, a more extended hypothesis would be necessary, such as Ewald has. Chrysostom considers him even identical with *Crispus*. — τὸν ἀρχισυν.] Whether he was a colleague (see on xiii. 15) of the above-named Κρίσπος, ver. 8, or successor to him on his resignation in consequence of embracing Christianity (Olshausen, de Wette, Baumgarten, Ewald, and others), or whether he presided over another synagogue in Corinth (Grotius), remains undetermined. — καὶ οὐδὲν τούτων κ.τ.λ.] *and Gallio troubled himself about none of these things*, which here took place; he quite disregarded the spectacle. The purpose of this statement is to exhibit the utter failure of the attempt. So little was the charge successful, that even the leader of the accusers himself was beaten by the rabble without any interference of the judge, who by this indifference tacitly connived with the accused.

Ver. 18. Ἀποτάσσεσθαι τινι] *to say farewell to one*. See on Mark vi. 46. — κειράμενος τ. κεφ.] is not to be referred to *Paul*, as Augustine, Beda, Erasmus, Luther, Beza, Calvin, Calovius, Spencer, Reland, Wolf, Bengel, Rosenmüller, Morus, Olshausen, Zeller, de Wette, Baumgarten, Lange, Hackett, Lechler, Ewald, Sepp, Bleek, and others connect it, but to *Aquila*, with Vulgate, Theophylact,¹ Castalio, Hammond, Grotius, Alberti, Valckenaer, Heinrichs, Kuinoel, Wieseler, Schneckenburger, also Oertel, *Paul. in d. Apgesch.* p. 191. A decisive consideration in favour of this is the order of the names Πρίσκιλλα καὶ Ἀκύλας, which (comp. with vv. 2 and 26) appears as *designatedly chosen*. Luke, if he had meant the κειράμ. of *Paul*, would, by placing the *wife* first, have led the reader himself into error, whereas, with the precedence naturally given to the *husband*, no

wardly convinced by the preaching of the apostle, he yet appeared at the head of the furious multitude before the proconsul against Paul, because he could not forsake the synagogue. What a *character* would thus be the result! And what reader could from the simple words put together for himself traits so *odious*! How entirely different were Joseph and Nicodemus!

¹ Chrysostom and Oecumenius do not clearly express to whom they refer κειράμ. But in the Vulgate ("Aquila, qui sibi totonderat in Cenchris caput") the reference is undoubted.

one would have thought of referring *κεῖράμ.* to any other than Paul as the principal subject of the sentence. If, accordingly, *κεῖράμ.* is to be referred to *Aquila*, Luke has with design and foresight placed the names so; but if it is to be referred to *Paul*, he has written with a strange, uncalled for, and misleading deviation from vv. 2 and 26 (comp. 1 Cor. xvi. 19).¹ On the other hand, appeal is no doubt made to Rom. xvi. 3 (comp. 2 Tim. iv. 19), where also the wife stands first (see especially, Neander, p. 349, and Zeller, p. 304); but Paul here followed a point of view determining his arrangement (see on Rom. xvi. 3), which was *not* followed by Luke in his history, as is evident from vv. 2 and 26. Accordingly, we do not need to have recourse to *the* argument, that it could not but at all events be very strange to see the liberal Paul thus, entirely without any higher necessity or determining occasion given from without (the case in xxi. 23 ff. is different), voluntarily engaging himself in a Jewish votive ceremony. How many occasions for vows had he in his varied fortunes, but we never find a trace that he *thus* became a Jew to the Jews! If there had been at that time a special reason for accommodation to such an exceptionally legal ceremony, Luke would hardly have omitted to give some more precise indication of it (comp. xvi. 3), and would not have mentioned the matter merely thus in passing, as if it were nothing at all strange and exceptional in Paul's case. Of *Aquila*, a subordinate, he might throw in thus, without stating the precise circumstances, the cursory notice how it happened that the married couple joined Paul on his departure at the seaport; regarding *Paul* as the bearer of such a vow, he could not but have entered into particulars. Nothing is gained by *importing* suggestions of some particular design; *e.g.* Erasmus here discovers an *obsequium charitatis* toward the Jews, to whom Paul had appeared as a despiser of their legal customs (and so in substance Lange, *apost. Zeitalt.* II. p. 249 f.); Bengel supposes² that the purpose of the apostle was: "ut

¹ It is true that A B E N have also in ver. 26 Πρισχ. κ. Ἀκύλας (so Lachm.), but that transposition has evidently arisen from our passage.

² With Bengel agrees in substance Ewald, p. 502, who supposes that Paul, in order, perhaps, not to be fettered by Priscilla and Aquila in Ephesus, made the

necessitatem sibi imponeret celeriter peragendi iter hoc Hierosolymitanum ;” Neander presupposes some occasion for the public expression of gratitude to God in the spirit of Christian wisdom ; and Baumgarten thinks that “ we should hence infer that Paul, during his working at Corinth, lived in the state of weakness and self-denial appointed by the law and placed under a special constitution ;”¹ whereas Zeller uses the reference to Paul in order to prove a design of the writer to impute to him Jewish piety. — ἐν Κεγχρεαῖς] Κεγχρεαί (in Thuc. Κεγχρεαί) κόμη καὶ λιμὴν ἀπέχων τῆς πόλεως ὅσον ἑβδομήκοντα στάδια. Τούτῳ μὲν οὖν χρῶνται πρὸς τοὺς ἐκ τῆς Ἀσίας, πρὸς δὲ τοὺς ἐκ τῆς Ἰταλίας τῷ Λεχαίῳ, Strabo, viii. 6, p. 380. — εἶχε γὰρ εὐχὴν] states the reason of κειράμ. τ. κεφ. ἐν Κ. : for he had a vow on him, which he discharged by having his head shorn at Cenchreae.—The vow itself is not to be considered as a *Nazarite vow* (Num. vi.), called by Philo εὐχὴ μεγάλη, according to which a man bound himself, for the glory of Jehovah, to permit his hair to grow for a certain time and to abstain from all intoxicating drink (“ Tres species sunt prohibitaе Nasiraeis, immundities, tonsura et quicquid de vite egreditur” (*Mischna Nasir*, vi. 1), and then after the lapse of the consecrated time to have his hair shorn off before the temple, and to present a sacrifice, into the flames of which the hair was cast. See Num. *l.c.* ; Ewald, *Alterth.* p. 113 ff. Comp. on xxi. 23 ff. For the redemption of such a vow had to take place, as formerly at the tabernacle, so afterwards at the temple and consequently in *Jerusalem*, Num. vi., Reland, *Antiquitt.* p. 277 ; and entirely without proof Grotius holds : “ haec praecepta . . . eos non obligabant, qui extra Judaeam agebant.” If it is assumed (Wolf, Stolz, Rosenmüller) that the Nazarite vow had in this case been interrupted by a Levitical uncleanness, such as by contact with a dead person (according to Lange, by intercourse with Gentiles), and was begun anew by the shearing off of the hair already conse-

solemn vow of his desire to be at Jerusalem even before Easter, and in sign thereof shaved his head, which had no connection with the Nazarite vow, and is rather to be compared to fasting.

¹ [This is a literal rendering. The meaning seems to me obscure.—Ed.]

crated but now polluted (Num. vi. 9), this is a mere empty supposition, as the simple εἶχε γὰρ εὐχὴν indicates nothing at all extraordinary. And even the renewal of an interrupted Nazarite vow was bound to the temple. See Num. vi. 10. Therefore a proper Nazarite vow is here entirely out of the question; it is to be understood as a *private vow* (*votum civile*) which Aquila had resting upon him, and which he discharged at Cenchreae by the shaving of his head. On the occasion of some circumstances unknown to us,—perhaps under some distress, in view of eventual deliverance,—he had vowed to let his hair grow for a certain time; this time had now elapsed, and therefore he had his head shorn at Cenchreae. Comp. Salmasius, *de coma*, p. 710; Wolf, *Cur. in loc.*; Spencer, *de leg. Jud. rit.* p. 862 ff. The permitting the hair to grow is, in the Nazarite state, according to Num. vi. 7, nothing else than the sign of complete consecration to God (whence also Judg. xvi. 17 is to be explained), comp. Ewald, *Alterth.* p. 115, not that of a blessed, flourishing life, which meaning Bähr, *Symbol.* II. p. 432 f., imports (comp. in opposition to this, Keil, *Archäol.* § lxvii. 11); nor yet, from the later view of common life, 1 Cor. xi. 14, a representation of man's renunciation of his dignity and of his subjection to God (Baumgarten), which is entirely foreign to the matter. In a corresponding manner is the usage in the case of the vow to be understood. For the vow was certainly analogous to the Nazarite state (see Ewald, *Alterth.* p. 28 f.), in so far as one idea lay at the root of both; but it was again specifically different from it, as not requiring the official intervention of the priests, and as not bound to the temple and to prescribed forms. Neander correctly describes the εὐχὴ in this passage (comp. Bengel) as a *modification of the Nazarite vow*; but for this very reason it seems erroneous that he takes the shearing of the head as the commencement of the redemption of the vow, and not as its termination.¹ See Num. vi. 5, 18; Joseph. *Bell. Jud.* ii. 15. 1: τοὺς γὰρ ἢ νόσῳ καταπονουμένους, ἢ τισιν ἄλλαις ἀνάγκαις, ἔθος εὐχεσθαι πρὸ τριάκοντα ἡμερῶν, ἧς ἀποδώσειν μέλλοιεν θυσίας, οἶνου τε

¹ Comp. Calovius: "Causa redditur, cur Paulus navigarit in Syriam, quia sc. votum fecerat, quod expleri debebat in templo Hierosolymitano."

ἀφέξασθαι καὶ ξυρήσασθαι τὰς κόμας, where the meaning from ἔθος onwards is thus to be taken: "They are accustomed, thirty days before the intended presentation of the offering, to vow that they will abstain from wine and (at the end of that period) have the head shorn."—A special *set purpose*, moreover, on the part of Luke, in bringing in this remark concerning Aquila, cannot be proved, whether of a *conciliatory* nature (Schneckenburger, p. 66), with the assumed object of indirectly defending Paul against the charge of antagonism to the law, or by way of explaining the *historical nexus of cause and effect* (Wieseler, p. 203, conjecturally), according to which his object would be to give information concerning the delay of the departure of the apostle, and concerning his leaving Ephesus more quickly.

Vv. 19, 20. Κατέλιπεν αὐτοῦ] *he left them there*, separated himself from them, so that he without them (αὐτός, *he* on his part) went to the synagogue, there discoursed with the Jews (ver. 4, xvii. 2, 17), and then, without longer stay, pursued his journey. The shift, to which Schneckenburger has recourse, that αὐτὸς δέ properly belongs to ἀπετάξ. αὐτοῖς, is impossible; and that of de Wette, that Luke has written κακέινους κατέλιπ. αὐτ. in anticipation, "in order, as it were, to get rid of these secondary figures," is arbitrarily harsh.—We may remark, that within this short abode of the apostle at Ephesus occurred the first foundation of a church there, with which the visit to the synagogue and discussion with the Jews are appropriately in keeping as the commencement of his operations. So much the less, therefore, is an earlier presence there and foundation of the church to be assumed.¹ — ἐπὶ πλ. χρ.] *for a longer time*. It was to take place only at a later period, chap. xix.

Ver. 21. What feast was meant by τὴν ἑορτὴν τὴν ἐρχομ. must remain undetermined, as δεῖ με πάντως does not allow us absolutely to exclude the winter season dangerous for navigation, and as the indefinite ἡμέρας ἱκανάς, ver. 18—which period is not included in the one and a half years (see on ver. 11)—prevents an exact reckoning. 'It is *commonly* sup-

¹ As Märker (*Stellung d. Pastoralbriefe*, 1861, p. 4 f.) places the same between ix. 30 and xi. 25.

posed to be either *Easter* or *Pentecost*. The latter by Anger, *de temp. rat.* p. 60 ff., and Wieseler, p. 48 ff. The former (Ewald) is at least not to be inferred from the use of the article "*the feast*," which in general (Fritzsche, *ad Matth.* p. 804), and here specially on account of the addition τὴν ἐρχομ., would be an uncertain ground. The motive, also, of the determination indicated by δεῖ is completely unknown. — ποιεῖν] as in ver. 23; see on xv. 33. — εἰς Ἱεροσόλ.] see Winer, p. 387 [E. T. 518]. — πάλιν δὲ κ.τ.λ.] which took place, xix. 1.

Vv. 22, 23. *Fourth journey to Jerusalem*, according to chap. ix., xi., xv.—From Ephesus Paul sailed to *Caesarea* (*i.e. Caesarea Stratonis*, the best and most frequented harbour in the neighbourhood of Jerusalem; not, as Jerome, Beda, and Lyra suppose, *Caesarea in Cappadocia*, against which the very word ἀνίχθη serves as a proof), and from thence he went up to Jerusalem, whence he proceeded down to Antioch.—ἀναβάς] namely, *to Jerusalem*. So Erasmus, Calvin, Beza, Grotius, Bengel, Rosenmüller, Heinrichs, Olshausen, Neander, Anger (*de temp. rat.* p. 60 f.), de Wette, Wieseler, Baumgarten, Lange, Ewald, and others. Others refer it to *Caesarea* (so Calovius, Wolf, Kuinoel, Schott, and several others), and think that the word is purposely chosen, either because the *city* was situated high up from the shore (Kuinoel and others), or because the *church* had its place of meeting in an elevated locality (de Dieu and others). The reference to *Caesarea* would be necessary, if δεῖ με πάντως κ.τ.λ., ver. 21, were not genuine; for then the reference to Jerusalem would have no ground assigned for it in the context. But with the genuineness of that asseveration, ver. 21, the historical connection requires that ἀναβ. κ. ἀσπασ. τ. ἐκκλ. should contain the fulfilment of it. In favour of this we may appeal both to the relation in meaning of the following κατέβη to this ἀναβάς, and to the circumstance that it would be very strangely in contrast to the hurried brevity with which the whole journey is despatched in ver. 22, if Luke should have specially indicated in the case of *Caesarea* not merely the arrival at it, but also the going up (?) to it. In spite of that hurried brevity, with which the author scarcely touches on this journey to Jerusalem, and

mentions in regard to the residence there no intercourse with the Jews, no visit to the temple, and the like, but only a salutation of the church,¹ the fidelity of the apostle to the Jewish festivals has been regarded as the *design* of the narrative (Schneckenburger), and the narrative itself as *invented* (Zeller, Hausrath; comp. Holtzmann, p. 695). The identification of the journey with that mentioned in Gal. ii. 1 (Wieseler) is *incompatible* with the aim of the apostle in adducing his journeys to Jerusalem in that passage. See on Galatians. Nor can the encounter with Peter, Gal. ii. 11, belong to the residence of Paul at that time in Antioch (Neander, Wieseler, Lange, Baumgarten). — τὴν Γαλατ. χ. τ. Φρυγ.] certainly, also, Lycaonia (xiv. 21), although Luke does not expressly name it. On ἐπιστηρίζων, comp. xiv. 22, xv. 32, 41.

Vv. 24–28. Notice interposed concerning Apollos, who, during Paul's absence from Ephesus, came thither as a Messianic preacher proceeding from the school of the disciples of John, completed his Christian training there, and then before the return of the apostle (xix. 1) departed to Achaia.

Ver. 24.² Ἀπολλῶς] the abbreviated Ἀπολλώνιος, as D actually has it. His working was peculiarly influential in Corinth. 1 Cor. i. 12, iii. 5 f., iv. 6 ff.—λόγιος] may mean either *learned* or *eloquent*. See Lobeck, *ad Phryg.* p. 198; Jacobs, *ad Anthol.* XII. p. 116. Neander (also Vatablus) takes it in the former signification. But the *usual* rendering, *eloquens*, corresponds quite as well with his Alexandrian training (after the style of Philo), and is decidedly indicated as preferable by the reference to vv. 25 and 28, as well as by the characteristic mode of Apollo's work at Corinth. Besides, his Scripture-learning is particularly brought forward alongside of λογίτης by δυνατὸς ὧν ἐν τ. γραφ.: he had *in the Scriptures*, in the

¹ The so short residence of the apostle in Jerusalem is sufficiently intelligible from the certainly even at that time (comp. xxi. 21 ff.) very excited temper of the Judaists, with whom Paul now recognised it as incompatible with his more extended apostolic mission to meddle. See Ewald, p. 503 f.

² On Apollos, see Heymann in the *Sächs. Stud.* 1843, p. 222 ff.; Bleek on *Hebr.* Introd. p. 394 ff.; Ewald, p. 513 ff. We should know him better, if he were the author of the Epistle to the Hebrews, which, however, remains a matter of great uncertainty.

understanding, exposition, and application of them, a peculiar *power*, for the conviction and winning of hearts, refutation of opponents, and the like.

Ver. 25. Κατηχημένος τ. ὁδ. τ. Κυρ.] Apollos was *instructed concerning the way of the Lord* (*i.e.* concerning Christianity as a mode of life appointed and shaped by Christ through means of faith in Him, see on ix. 2) doubtless by disciples of John, as follows from ἐπιστάμ. μόνον τ. βάπτ. Ἰωάννου. How imperfect this instruction had been in respect of the *doctrinal* contents of Christianity,¹ appears from the fact that he knew nothing of a distinctively Christian baptism. He stood in this respect on the same stage with the μαθηταί in xix. 2; but, not maintaining the same passive attitude as they did, he was already—under the influence of the partial and preliminary light of Christian knowledge—full of a profound, living fervour, as if seething and boiling in his spirit, *i.e.* in the potency of his higher self-conscious life (ζέων τῷ πνεύματι, see on Rom. xii. 11), so that he ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Ἰησοῦ. *What had reference to Jesus*, to whom as the Messiah John had borne witness, was naturally that concerning which he had in his Johannean training received most information and taken the deepest interest. He must have regarded Jesus—His historical person—actually as the Messiah (not merely as a precursor of Him, Baumgarten), which Bleek erroneously denies, contrary to the express words of the passage; but he still needed a more accurate Christian instruction, which he received, ver. 26. The incompleteness and even the lack to some extent of correctness in his Christian knowledge, made him, with his might in the Scriptures and fervour in spirit—which latter was under the control of the former—not incapable to teach, according to the measure of his knowledge, with *accuracy*² concerning Jesus, although he himself had to be instructed yet ἀκριβέστερον, ver. 26 (in opposition to Baur and Zeller, who find here contradictory statements). In a corresponding manner, for example, a missionary may labour

¹ Erasmus, *Paraphr.*: “hic Apollos erat semichristianus.”

² Not to be taken in a subjective sense; *carefully* (Beza and others), which the comparative in ver. 26 does not suit.

with an incomplete and in part even defective knowledge of the way of salvation, *if he is mighty in the Scriptures and of fervent spirit*. — ἐλάλ. κ. ἐδίδ. are simply to be distinguished as *genus* and *species*; and ἀκριβῶς, *exactly*, receives its limitation by ἐπιστ. μόν. τ. β. 'Ι. — ἐπιστάμενος μόν. τ. βάπτ. 'Ιωάννου] *although*, etc. The view, that by this an *absolute* ignorance of Christian baptism is expressed, is incredible in itself, and not to be assumed on account of John iii. 26. Notwithstanding, the simple literal sense is not to be interpreted, with Lange (*apost. Zeitalt.* II. p. 260), as though Apollos was wanting only in “complete Christian experience of salvation and maturity;” but, inasmuch as he did not recognise the *characteristic distinction* of the Christian baptism from that of John, he knew not that the former was something superior to the latter (xix. 3, 4); he knew *only* the baptism of John.¹

Ver. 26. Τέ] to which δέ afterwards corresponds, see Winer, p. 409 [E. T. 548]; Kühner, *ad Xen. Anab.* v. 5. 8. — ἤρξατο] *beginning* of the παρῶς. ἐν τῇ συναγ. *Immediately afterwards* Aquila and Priscilla, who had temporarily settled in Ephesus (ver. 18 f.), and had heard him speak—from which they could not but learn what he lacked—took him to themselves for private instruction. — τὴν τοῦ Θεοῦ ὁδόν] the same as τὴν ὁδὸν τ. Κυρίου, ver. 25, inasmuch as the whole work of Christ is the work of *God*. That, also, Christian *baptism* was administered to Apollos by Aquila, is neither to be assumed as self-evident (Erasmus, Grotius, and others), nor is it to be arbitrarily added, with Olshausen, that he first received the Holy Spirit at Corinth by Paul (?). Ewald correctly remarks: “there could be no mention of a new baptism in the case of a man already, in a spiritual sense, moved deeply enough.” See on xix. 5. The Holy Spirit had already taken up His abode in his fervent spirit,—a relation which could only be furthered by the instruction of Aquila and Priscilla.

Ver. 27. Διελθεῖν εἰς τ. Ἀχαΐαν] probably occasioned by what he had heard from Aquila and Priscilla concerning the working of Paul at Corinth. — προτρέψ. οἱ ἀδ. ἔγραψ. τοῖς μαθητ. ἀποδ. αὐτ.] The Christians already at Ephesus (doubt-

¹ Comp. Oertel, *Paulus in der Apostelgesch.* p. 28 f.

less but few at first, vv. 19 f.) *wrote exhorting* (issued a letter of exhortation) *to the disciples* (the Christians of Achaia) *to receive him* hospitably as a teacher of the gospel. So Luther, Castalio, and others, also de Wette and Ewald. The contents of their letter constituted a λόγος προτρεπτικός, Plat. *Clit.* p. 410 D. But many others, as Erasmus, Beza, Grotius, Bengel, following Chrysostom (προπέμπουσι κ. γράμματα ἐπιδιδόασιν), refer προτρεψ. to Apollos¹ as its object, not to the μαθητάς ("sua exhortatione ipsum magis incitaverunt fratres et currenti addiderunt calcar," Calvin); according to which we should necessarily expect either a defining αὐτόν with προτρεψ., or previously βουλούμενον δὲ αὐτόν. — συνεβάλετο] *he contributed much* (contulit, Vulg.; profuit, Cod. It.), *helped much*, Dem. 558. 13; Plat. *Legg.* x. p. 905 C; Polyb. i. 2. 8, ii. 13. 1; Philo, *migr. Abr.* p. 422 D. This meaning, not *disseruit* (xvii. 18), is required by the following γάρ. — τοῖς πεπιστευκόσι] Bengel appropriately remarks: "*rigavit* Apollos, non *plantavit*." Comp. 1 Cor. iii. 6. — διὰ τῆς χάριτος] is not to be connected with τοῖς πεπιστ. (Hammond, de Wette, Hackett, and others), but with συνεβ. πολύ; for the design of the text is to characterize Apollos and his working, and not the πεπιστευκ. The χάρις is to be explained of *the divine grace* sustaining and blessing his efforts. Not only is the view of Hammond and Bolten, that it denotes the *gospel*, to be rejected, but also that of Raphel, Wetstein, and Heinrichs, that it signifies *facundia dicendique venustas*, in which case the *Christian* point of view of Luke, according to which he signals that συνεβάλ. πολύ, is entirely mistaken. Apollos thus laboured, *not* by his art, but by *grace*. But the reception of *baptism* is not presupposed by this χάρις (in opposition to Grotius); see on ver. 26.

Ver. 28. Εὐτόνως] *nervously, vigorously*, also in Greek writers used of *orators*. Comp. Luke xxiii. 10. — διακατηλ.] stronger than κατηλ.; not preserved elsewhere. The dative of reference (comp. Symm., Job xxxix. 32 : διελεγχόμενος Θεῷ) is to be rendered: *for the Jews, i.e. over against the Jews*, to

¹ This reference is implied also in the amplification of the whole verse in D, which Bornemann has adopted.

instruct them better, he held public refutations, so that he showed, etc. — δημοσίᾳ] The opposite is ἰδίᾳ, Xen. *Hier.* xi. 9. It comprehends more than the activity in the synagogue. See xix. 9. — διὰ τῶν γραφ.] *by means of the Scriptures*, whose expressions he made use of for the explanation and proof of his proposition that *Jesus* was the Messiah (Ἰησοῦν is the subject, comp. ver. 5). — The description of the ministry of Apollos, vv. 27, 28, entirely agrees with 1 Cor. iii. 6.

CHAPTER XIX.

Vv. 1, 2. εὐρών] A B Σ , min. Copt. Vulg. Fulg. have εὐρεῖν, and then τε (or δέ) after εἶπε. So Lachm. Tisch. But how easily might εὐρών, after ἐλθεῖν, be changed by transcribers into εὐρεῖν! — εἶπον, ver. 2, and πρὸς αὐτούς, ver. 3 (both deleted, after important witnesses, by Lachm. Tisch. Born.), have the character of an addition for the sake of completion. — Ver. 4. μὲν] is wanting in A B D Σ , min. Vulg. Deleted by Lachm. and Born. The want of a corresponding δέ occasioned the omission.—Before Ἰησοῦν Elz. Scholz read Χριστόν, which is deleted according to preponderating testimony. A usual addition, which was here particularly suggested by εἰς τ. ἔρχ. — Ver. 7. δεκαδύο] Lachm. Born. read δώδεκα, it is true, according to A B D E Σ , min., but it is a change to the more usual form. — Ver. 8. τὰ περί] B D, min. vss. have περί. So Lachm. Tisch. Born. See on viii. 12. — Ver. 9. τινές] is wanting in A B Σ , min. vss. Lachm. Tisch., but was, as apparently unnecessary, more easily omitted than inserted. — Ver. 10. After Κυρίου Elz. has, against decisive testimony, Ἰησοῦ, which Griesb. has deleted. — Ver. 12. ἀποφέρ.] recommended by Griesb., and adopted by Lachm. and Tisch., after A B E Σ , min. But Elz. Scholz, Born. read ἐπιφέρ. Occasioned by ἐπὶ τ. ἀσθ. — ἐκπορεύεσθαι] Elz. reads ἐξέρχεσθαι ἀπ' αὐτῶν, against preponderating evidence. The usual word for the going out of demons! and ἀπ' αὐτ. was added from the preceding. — Ver. 13. καὶ] after τινές, is approved by Griesb. and adopted by Lachm. Tisch., according to A B E Σ , min. Syr.; Elz. Scholz read ἀπό, according to G H, min.; Born. reads ἐκ, after D. Accordingly something, at all events, originally stood after τινές. But had ἀπό or ἐκ stood, no reason can be perceived why they should be meddled with; καὶ, on the other hand, might be found perplexing, and was sometimes omitted and sometimes exchanged for ἀπό or ἐκ. — ὀρκίζω] So A B D E Σ , min. Copt. Arm. Cassiod. But Elz. has ὀρκίζομεν. Correction to suit the plurality of persons. — Ver. 14. τινες υἱοὶ Σκ. Ἰ. ἀρχ. ἐπτά] Lachm. reads τινος Σκ. Ἰ. ἀρχ. ἐπτά υἱοί. Both have important evidence, and the latter is explained as a correction and transposition

(Tisch. has *τινές* indeed, but follows the order of Lachm., also attested by *κ*), the transcribers not knowing how to reconcile *τινές* with *ἐπτά*. — *οι*] is deleted by Lachm., according to insufficient evidence. Superfluous in itself; and, according to the order of Lachm., it was very easily passed over after *υἱοί*. — Ver. 16. *ἐφαλλόμ.*] A B *κ*^{*}, 104. Lachm. reads *ἐφαλόμ*. Correctly; the *Recepta* arises from the inattention of transcribers. — Before *κατακύρ.* Elz. Scholz have *καί*, which is deleted according to predominant testimony. An insertion for the sake of connection. — *ἀμφοτέρων*] Elz. has *αὐτῶν*, against A B D *κ*, min. Theophyl. 2, and some vss.; *ἀμφ.*, which is recommended by Griesb. and adopted by Lachm. Tisch. Born., was objectionable, as before there was no mention of *two*. — Ver. 21. *διελθών*] Lachm. Born. read *διελθεῖν*, according to A D E. Resolution of the construction, by which *καί* became necessary before *πορεύεσθαι*, which, also, D has (so Born.). — Ver. 24. *παρείχeto*] Lachm. reads *παρείχε*, according to A^{*} D E; yet D places *ὅς* before, and has previously *ἦν* after *τίς* (so Born.). The middle was less familiar to transcribers. — Ver. 25. Elz. Scholz have *ἡμῶν*; Lachm. Tisch. Born. read *ἡμῖν*, according to A B D E *κ*, min. Vulg. Copt. Sahid. Theophyl. 2. The latter is to be received on account of the preponderance of testimony, and because *ἡμῶν* would more easily suggest itself to unskilful transcribers. — Ver. 26. *ἀλλά*] Lachm. Born. read *ἀλλὰ καί*, after A B G, min. vss. Chrys. Both suitable in meaning; but *καί* would more easily after *οὐ μόνον* be mechanically inserted (comp. ver. 27) than omitted. — Ver. 27. *λογισθῆναι, μέλλειν*] Lachm. Born. read *λογισθήσεται, μέλλει*, according to weighty evidence; but certainly only an emendation of a construction not understood. — *τὴν μεγαλ.*] Lachm. reads *τῆς μεγαλειότητος*, A B E *κ*, min. Sahid. Correctly; the genitive not being understood, or not having its meaning attended to, yielded to the more naturally occurring accusative. — Ver. 29. *ὅλη*] is wanting in A B *κ*, min. Vulg. Copt. Arm., and is deleted by Lachm. and Tisch. An addition which easily suggested itself. — Ver. 33. *προεβίβασαν*] Lachm. reads *συνεβίβασαν*, according to A B E *κ*, min.; Born. reads *κατεβίβ.*, after D^{*}. In this diversity *συνεβίβ.* is indeed best attested by Codd., but yet is to be rejected as completely unsuitable. As, further, *κατεβίβ.* has only D^{*} for it, the reading of the *Recepta*, which was glossed in a variety of ways, is to be retained. — Ver. 34. *ἐπιγνόντες*] Elz. has *ἐπιγνόντων*, against decisive evidence. A correction in point of style. — Ver. 35. *ἀνθρωπος*] Lachm. Tisch. read *ἀνθρώπων*, according to A B E *κ*, min. vss. The *Recepta* came in mechanically. — After *μεγάλ.* Elz. has *θεός*.

Condemned by decisive testimony as an addition. — Ver. 37. *θεόν*] Elz. reads *θεάν*, against decisive testimony. — Instead of *ἡμῶν*, Griesb. approved, and Lachm. and Born. read, *ἡμῶν*, according to A D E** *8*, min. vss. But with the important attestation which *ἡμῶν* also has, and as the change into *ἡμῶν* was so naturally suggested by the context, the *Recepta* is to be defended. — Ver. 39. *περί ἑτέρων*] B, min. Cant. have *περαιτέρω*. Preferred by Rinck, adopted by Lachm. and Tisch.; and correctly, as alterations easily presented themselves for a word not occurring elsewhere in the N. T. (E has *περ ἑτερον*), and which is hardly to be ascribed to the transcribers. — Ver. 40. After *περί οὗ* Griesb. and Matth. have adopted *οὐ*, which, however, has more considerable authorities against it than for it (A G H *8*). Writing of the *οὗ* twice. — *περί* before *τῆς συστρ.* is found in A B E *8*, min. vss.; it is, with Lachm., to be adopted, because, being superfluous and cumbrous, it ran the risk of being omitted, but was not appropriate for insertion.

Ver. 1. *Ἀπολλώ*] Concerning this form of the accusative, see Winer, p. 61 [E. T. 72]. — *τὰ ἀνωτερικά*] the districts *lying more inland* from Ephesus, as Galatia and Phrygia, xviii. 23. Comp. Kypke, II. 95. The reading of Theophylact, *τὰ ἀνατολικά*, is a correct gloss. A more precise definition of the course of the journey (Böttger, *Beitr.* I. p. 30, and de Wette: through the regions of Hierapolis, Philadelphia, and Sardes) is not to be attempted. — *μαθητάς*] *i.e.* as no other definition is added, *Christians*. It is true that they were *disciples of John* (ver. 3), who had been, like Apollos, instructed and baptized by disciples of the Baptist (comp. xviii. 25), but they had joined the fellowship of the Christians, and were by these regarded as fellow-disciples, seeing that they possessed some knowledge of the person and doctrine of Jesus and a corresponding faith in Him, though of a very imperfect and indefinite character,—as it were, misty and dawning; therefore Paul himself also considered them as Christians (ver. 2), and he only learned from his conversation with them that they were merely disciples of John (ver. 3). Heinrichs (comp. Wetstein, also Lange, II. p. 264) thinks that they had received their instruction (xviii. 25, 26) and baptism of John from Apollos, and that Paul was also aware of this.

But the very ignorance of these disciples can as little be reconciled with the energetic ministry of Apollos as with any already lengthened residence at Ephesus at all, where, under the influence of the Christians, and particularly of Aquila and Priscilla, they must have received more information concerning the πνεῦμα ἅγ. Therefore it is most probable that they were *strangers*, who had but just come to Ephesus and had attached themselves to the Christians of that place. As *disciples of John* they are to be regarded as Jews, not as *Gentiles*, which ver. 2 contains nothing to necessitate (in opposition to Baumgarten, II. p. 3).—Observe, also, that the earlier keeping back of the apostle from Asia on the part of the Spirit (xvi. 6) had now, after his labours thus far in Greece, obtained its object and was no longer operative. Of this Paul was *conscious*. Cod. D has a special address of the Spirit to this effect,—an interpolation which Bornemann has adopted.

Ver. 2. The want of the distinctively Christian life of the Spirit in these disciples must have surprised the apostle; he misses in their case those peculiar utterances of the Holy Spirit, commencing with Christian baptism, which were elsewhere observable (1 Cor. xii. 13; Tit. iii. 5). Hence his question. — εἰ] The *indirect* form of conception lies at the foundation, as in i. 6. — πιστεύσαντες] *after ye became believers*, i.e. *Christians*, which Paul considered them to be. See on ver. 1. — ἀλλ' οὐδὲ εἰ πν. ἅγ. ἐ. ἡκούσ.] As the *existence* of the Holy Spirit at all cannot have been unknown to the men, because they were *disciples of John* and John's baptism of water had its essential correlate and intelligible explanation in the very baptism of the Spirit—even apart from the O. T. training of these men, according to which they must at least have been aware that the Holy Spirit was something existing—ἔστιν (to be so accented) must necessarily be taken as *adest*, as in John vii. 39: *No, we have not even heard whether the Holy Spirit is there* (already present on the earth). Accordingly, they still remained ignorant whether that which John had announced, namely, that Jesus would baptize with the Holy Spirit, had already taken place, and thus the πνεῦμα ἅγιον had become *present*. The supplements, δοθέν, ἐκχυνόμενον, and the like,

give the sense, just as in John vii. 39, but are quite unnecessary. The view which takes it of *existence* generally has misled Olshausen to import the here inappropriate dogmatic assertion: that *God still stood before their minds as a rigid, self-contained, immediate unity, without their knowing anything of the distinctive attributes of the Father, Son, and Spirit, necessarily conditioned by the nature of the Spirit*; and, with Baumgarten, has given rise to the supposition that they were *Gentiles*.—On ἀλλά, in the reply, see Klotz, *ad Devar.* p. 11 f. The question occurred to them as *surprising*; Baeumlein, *Partik.* p. 14.

Ver. 3. Εἰς τί] *reference* of the baptism (Matt. iii. 11, xxviii. 19; Rom. vi. 3; 1 Cor. i. 13, x. 2, xii. 13; Gal. iii. 37): *unto what, then*, as the object of faith and confession, to which you were referred, *were ye baptized?* — οὖν] *accordingly*, since the matter so stands, since ye have not even heard of the existence of the Holy Spirit. The *presupposition* in this εἰς τί οὖν is, that they, baptized in the name of Christ, could not but have received the Holy Spirit. — εἰς τὸ Ἰωανν. βάπτ.] *in reference to the baptism administered by John*, so that thus the baptism performed in our case was to be the *baptism of John*, in relation to which we were baptized.

Ver. 4. Μέν] See on i. 1. Instead of following it up by an apodosis, such as: “but Jesus is the coming One, on whom John by his baptism bound men to believe,” Paul already inserts this idea by τοῦτ. ἔστιν εἰς τ. Ἰ. into the sentence begun by μέν, and, abandoning the μέν, entirely omits to continue the construction by δέ. — ἐβάπτ. βάπτ. μεταν.] *he baptized (administered) a baptism (which obliged) to repentance*. See Mark i. 4. On the combination of βαπτίζω with a cognate noun, comp. Luke vii. 29, xii. 50; Mark x. 38. — εἰς τ. ἔρχ.] is with great emphasis prefixed to the ἴνα. Comp. on Gal. ii. 10; Eph. iii. 18. — ἴνα πιστ.] is to be understood purely in the sense of *design*; saying to the people: (that he administered a baptism of repentance) *in order that they should believe on Him who was to come after him*, i.e. on Jesus. This terse information concerning the connection of the *baptism of John*, which they had received, with Jesus, decided these disciples to

receive *Christian baptism*. The determining element lay in τοῦτ' ἔστιν εἰς τὸν Ἰησοῦν, which Paul must have more precisely explained to them, and by which they were transplanted from their hitherto indistinct and non-living faith into the condition of a full *fides explicita*—from the morning dawn of faith to the bright daylight of the same.

Ver. 5. *Εἰς τὸ ὄνομα τ. Κυρ. Ἰ.*] *on the name of the Lord Jesus*, which they were to confess, namely, as that of the Messiah. Comp. on Matt. xxviii. 19.—These disciples of John thus received (whether from Paul himself, or from a subordinate assistant, the text leaves undetermined; but see for the latter view 1 Cor. i. 17; comp. Acts x. 48) *Christian baptism*, for it had appeared that they had not yet received it. The Anabaptists have from the first wrongly appealed to this passage; for it simply represents the non-sufficiency of *John's baptism*, in point of fact, for Christianity, and that purely in respect of the twelve persons, but does not exhibit the insufficiency of the *Christian baptism of infants*. Many, moreover, of the orthodox (comp. Beza, Calixtus, Calovius, Suicer, Glass, Buddeus, Wolf, and several of the older commentators), in a controversial interest,—both against the Roman Catholic doctrine of the distinction between the Johannean and the Christian baptism (*Trident.* Sess. vii. Can. 1), and also against the Anabaptists,—have wrongly attached ver. 5 to *the address of the apostle*: “but after they had heard it they were baptized (by John), etc.” But against this it may be urged, that John did not baptize in the name of Jesus, and that δέ, ver. 5, stands in no logical connection at all with μέν, ver. 4. On the other hand, Calvin and others have maintained, against the Anabaptists, that ver. 5 is meant not of the baptism of water, but of *the baptism of the Spirit*, which ver. 6 only more precisely explains; but this shift is just another, quite as utterly unexegetical, error of dogmatic presupposition. We may add, that it may not be *inferred* from our passage that the disciples of John who passed over to Christianity were *uniformly* re-baptized; for, in the case of the apostles who passed over from John to Jesus, this certainly did not take place (John iv. 2); and even as regards Apollos, the common opinion that

he was baptized by Aquila is purely arbitrary, as in xviii. 26 his instruction in Christianity, and not his baptism, is narrated. Indeed, in the whole of the N. T., except this passage, there is no example of the rebaptism of a disciple of John. *Hence the baptism of the disciples of John who passed over to Christianity was not considered as absolutely necessary; but it did or did not take place according as in the different cases, and in proportion to the differences of individuals, the desire of the persons concerned and the opinion of the teachers on the matter determined.* With those twelve, for example, Paul regarded it as conducive to his object and requisite that they should be baptized, in order to raise them to the elevation of Christian spiritual life; and therefore *they* were baptized (evidently according to their own wish and inclination, as is implied in ἀκούσαντες δὲ ἐβαπτ.,) whilst Apollos, on the other hand, could dispense with rebaptism, seeing that he with his fervid spirit, following the references of John to Christ and the instruction of his teachers, penetrated without any new baptismal consecration into the pneumatic element of life. If, however, among the three thousand who were baptized at Pentecost (ii. 38, 41) there were some of John's disciples,—which is probable,—it was their *desire* to be baptized, and apostolic wisdom could not leave this unfulfilled. Accordingly, the opinion of Ziegler (*theol. Abh.* II. p. 162), that those twelve were rebaptized, because they had been baptized by some disciple of John not unto the ἐρχόμενος, but unto John himself, and thus had not received the *true* Johannean baptism, is to be rejected. They did not, in fact, answer, in ver. 3, εἰς τὸν Ἰωάννην!

Vv. 6, 7. After the baptism the imposition of the hands of the apostle (see on viii. 15, remark) became the vehicle of the reception of the πνεῦμα ἅγιον on the part of the minds opened by the apostolic word. The Spirit descended upon them, and manifested Himself partly by their speaking with tongues (see on x. 46), and partly in prophetic inspiration (see on xi. 27). These two must, according to the technical mode of reference to them in the apostolic church attested by 1 Cor. xii.—xiv., be *distinguished*, and not treated as equivalent, with van Hengel, who (comp. on chap. ii. 10) finds here merely in

general an expression of the inspired praising aloud of God in Christ. See his *Gave d. talen*, p. 84 ff.; Trip, p. 185, follows him. The analogy of the phenomenon with what occurred in the history of Cornelius (x. 44 ff.) serves Baur, I. p. 212 f., ed. 2 (with whom Zeller agrees; and see earlier, Schneckenburger, p. 56 ff.), for a handle to condemn the whole narrative as unhistorical, and to refer it to the set purpose of placing the Apostle Paul, by a new and telling proof of his apostolic dignity and efficiency, on a parallel with the Apostle Peter. The author had, in Baur's view, seeing that the first *γλώσσαις λαλεῖν* (chap. ii.) is exhibited in the person of *Jews*, and the second (chap. x.) in that of *Gentiles*, now chosen for the third a *middle class*, half-believers (like the Samaritans! see Schwegler). With all this presumed refinement of invention, it is yet singular that the author should not have carried out his parallelism of Paul with Peter even so far as to make the descent of the Holy Spirit and the speaking with tongues take place, as with Cornelius, *before* baptism, on the mere *preaching* of the apostle! People *themselves* weave such fictions, and give forth the author of the book, which is thus criticised, as the ingenious weaver. — Ver. 7. A simple historical statement, not in order to represent the men "*as a new Israel*."¹

Ver. 8. *Πείθων*] is not equivalent to *διδάσκων*, but contains the result of *διαλεγε*. He convinced (men's minds) concerning the kingdom of the Messiah. Comp. on *πείθειν* with the mere accusative of the object (Plat. *Pol.* p. 304 A; Soph. *O. C.* 1444), Valckenaer, *ad Eur. Hipp.* 1062.

Ver. 9. *But when some were hardened and refused belief, he severed himself from them* (from the synagogue) *and separated the Christians*, (henceforth) *discoursing daily in the school of a certain Tyrannus*. Tyrannus (the same name in Apollod. ii. 4. 5; Boeckh, *Corp. Inscr.* 1732; 2 Macc. iv. 40; Joseph. *Antt.* xvi. 10. 3, *Bell.* i. 26. 3; and among the Rabbis טורנוס, see Drusius *in loc.*) is usually considered (as by Lange and Baumgarten, comp. Ewald, p. 516) as a *Gentile rhetorician*, who had as a public sophist possessed a lecture-room, and is

¹ So Baumgarten, II. p. 7, whom the very *ὡσι* ought to have preserved from this fancy.

perhaps identical with the one described by Suidas: *Τύραννος σοφιστῆς περὶ στάσεων κ. διαιρέσεως λόγου βιβλία δέκα*. But as the text does not indicate a transition of the apostle wholly to the Gentiles (see, on the other hand, xviii. 6, 7, xiii. 46), but merely a separation from the synagogue, and as in the new place of instruction (*σχολή*, a teaching-room, often in Plutarch, etc.), *Ἰουδαῖοι* (and these are named first, ver. 10) continued to hear him; as, in fine, Tyrannus, had he been a Gentile, would have to be conceived of as *σεβόμενος τὸν θεόν*, like Justus, xviii. 7,—an essential point, which Luke (comp. xviii. 7) would hardly have left unnoticed: the opinion of Hammond is to be preferred, that Tyrannus is to be considered as a *Jewish* teacher who had a private synagogue, *בית מדרש* ("in Beth Midrasch docuerunt traditiones atque earum expositiones," *Babyl. Berac.* f. 17. 1; see Lightf. *ad Matth.* p. 253 f.; Vitringa, *Synag.* p. 137). Paul with his Christians withdrew from the public synagogue to the private synagogue of Tyrannus, where he and his doctrine were more secure from public annoyance. The objection, that it would have been *inconsistency* to pass from the synagogue to a Rabbinical school (Baumgarten), is of no weight, as there were also Rabbins like Gamaliel, and Tyrannus must be considered, at all events, as at least inclined to Christianity. — *τ. ὁδόν*] see on ix. 2, xviii. 25.

Ver. 10. *Ἐπὶ ἔτη δύο*] *for two years* (as ver. 8, xviii. 20, and frequently). The three months, ver. 8, are to be reckoned in addition to this for the *whole* residence at Ephesus. This statement of the time is not at variance with xx. 31, if only we take the *διετία* in our passage, and the *τριετία* in xx. 31, not as documentarily strict, but as approximate statements. Comp. Anger, *de temp. rat.* p. 59. There is not, therefore, sufficient reason to suppose, nor is there any hint in the narrative, that we are to reckon the *ἔτη δύο* as not extending further than ver. 20 (Schrader, Wieseler, and others). — *ὥστε πάντας κ.τ.λ.*] a hyperbolical expression. In Ephesus, flourishing by commerce and art, with its famous temple of Diana and festivals (*Ἐφεσία*, Locella, *ad Xen. Eph.* p. 132), strangers were continually coming and going from all parts of Asia Minor, Jews

and Gentiles, the latter particularly for the sake of worship. The sensation which Paul made excited very many to hear him; a great sphere of labour was opened up to him, 1 Cor. xvi. 9. — "*Ελλήνας*] comprehends here both proselytes of the gate and complete Gentiles. Comp. on xi. 20. The private school, which Tyrannus had granted to Paul, was made accessible by the latter also to the Gentiles, which could not have been the case with a public synagogue.

Vv. 11, 12. *Οὐ τὰς τυχοῦς.*] *not the usual, i.e. distinguished,* not to be compared with those of the Jewish exorcists (ver. 13). Comp. xxviii. 2. The opposite: *μικραὶ καὶ αἱ τυχοῦσαι πράξεις*, Polyb. i. 25. 6. On *τυχών*, in the sense of *vulgaris*, see generally, Vigerus, ed. Hermann, p. 364; and on the very frequent connection by way of *litotes* with *οὐ*, see Wetstein *in loc.*; Valckenaer, p. 559 f.; from Philo, Loesner, p. 219. Comp. 2 Macc. iii. 7. — *ὥστε καὶ κ.τ.λ.*] *so that also* (among other things) *towels and aprons were brought to the sick from his skin, and* (thereby) *the ailments were removed from them, etc.* — *σιμικίνθιον*, not preserved elsewhere, the Latin *semicinctium*, is explained either as a *handkerchief* (Oecumenius: *ἐν ταῖς χερσὶ κατέχουσι . . . πρὸς τὸ ἀπομάττεσθαι τὰς ὑγρότητας τοῦ προσώπου, οἷον ἰδρώτας, πτύελον, δάκρυον κ. τὰ ὅμοια*, comp. Theophylact and Suicer, *Thes.* II. p. 959), or *usually* as an *apron*, in favour of which is the etymology, and Martial, *Epigr.* xiv. 151. Very probably it was a *linen apron* (*ἀμφότερα λινοειδῆ εἰσι*, *Schol. ap. Matth.*), which workmen or waiters (Pignor. *de serv.* p. lxxv.) wore after laying aside their upper garment, and which, when they had it on, they likewise used for the purpose remarked by Oecumenius. — *ἀπὸ τοῦ χρωτὸς αὐτοῦ*] *so that they had just been used by him and been in contact with his skin.* Luke, who also here (comp. Luke iv. 40 f. *al.*) distinguishes the ordinary sick from the possessed, represents the healing of the former and the deliverance of the latter as an effect, which was brought about by the cloths laid on them; for *ὥστε* down to *ἐκπορ.* forms *together* the description of a peculiar kind of those unusual miraculous *δυνάμεις*. Purely *historical criticism*, independent of arbitrary premisses laid down *à priori*, has nothing to assail in this

view, as the healing power of the apostle, analogous to the miraculous power of Jesus, might through his will be transmitted by means of cloths requested from him to the suffering person, and received by means of the faith of the latter. The truth of the occurrence stands on the same footing with the N. T. miraculous cures in general, which took place through the will of the worker of miracles, partly *with* and partly *without* sensible transmission. By relegating the matter from the historical domain of miracles, which is yet undoubtedly to be recognised in the working of Paul (Rom. xv. 19; 2 Cor. xii. 12), to the sphere of legends as to relics (Baur, Zeller), with comparison of v. 15, or to that "of the servants' rooms and houses behind" (Hausrath), the narrative of our passage is easily dismissed, but not got rid of, although a more special embellishment of it by the *importunity* of those seeking help, and by *the pouring out of the sweat* of the apostle as he worked (Baumgarten), of which the text indicates nothing, is to be set aside.

Ver. 13. But some, also, of the itinerant Jewish demon-exorcisers (sorcerers, who, for the healing of demoniacs, used secret arts derived from Solomon, and charms, see Joseph. *Antt.* viii. 2. 5, *Bell. Jud.* i. 1. 2; Matt. xii. 27) undertook (ἐπεχείρ., see on Luke i. 1), in expectation of greater results than their own hitherto had been, and provoked by the effects which Paul produced by the utterance of the name of Jesus, to use this formula with the demoniacs: *I conjure you* (to come out, ye evil spirits, ver. 15) *by Jesus* (who, besides, will punish you), *whom Paul announces*. — ἐπὶ τοὺς ἔχ.] denotes the local direction: *towards the possessed*, not, as Kuinoel proposes, *on account of the possessed* (perhaps *with a design towards*, of the direction of the will), in which case the vivid form of the representation is entirely overlooked. — τὰ πνεύμ. τὰ πον.] are the demons *concerned*, then and there to be expelled. — τὸν Ἰησοῦν] Comp. Mark v. 7; 1 Thess. v. 27. Equivalent to τῷ ὀνόματι τοῦ Ἰ., 3 Esdr. i. 48.

Ver. 14. Ἀρχιερ.] Whether he was a former head of one of the twenty-four priestly classes, or a past *de facto* high priest, remains *undecided*, as this *Skeuas*—according to A: Skeujas,

according to Ewald, perhaps שִׁבְעִיָּה — is otherwise entirely unknown. — *τινες* . . . *ἑπτά*] is by many (including Kuinoel and Olshausen) taken as *some seven*, i.e. *about seven*; but then Luke would have placed the pronoun close to the numeral, either before or after it (xxiii. 23; Thuc. vii. 34. 4, *ἑπτά τινες*, and see Kühner, § 633. 5; Krüger, § li. 16. 4); and the merely approximate expression would not be in keeping with the significance of the number *seven*. The correct mode of taking it is: *but there were certain sons of Skeuas, a Jewish high priest, (and indeed) seven, who did this*. The number, not thought of at the very beginning (instead of *τινές*), is *introduced afterwards*. Baur, I. p. 215, ed. 2, converts the sons into *disciples*, without any ground whatever in the text.

Ver. 15. But how entirely did that *ἐπεχείρησαν* fail of success in the very first instance of its application! Bengel well remarks on ver. 13: “Si semel successisset, saepius ausuri fuerant.” — *τὸ πνεῦμα*] *the demon*, who had taken possession of the individual consciousness in the man.—By *τὸν Ἰησοῦν* . . . *ἐπίσταμαι* he recognises the power of Jesus and of the apostle over him; by *ὑμεῖς δὲ τίνες* (*what sort of men!*) *ἐστέ* he shows his contempt for the presumption of his powerless (not empowered by Jesus and Paul) opponents. *ὑμεῖς* is with depreciating emphasis placed first.

Ver. 16. *Ἐφαλόμενος* (see the critical remarks) *ἐπ’ αὐτοὺς κ.τ.λ.*] *having leaped upon them, after overpowering both he so prevailed against them, that*, etc. The mode of representation is not exact, as we only see from *ἀμφοτέρων* that here of those seven but *two* were active, whom Luke has already conceived to himself in *αὐτοὺς*. According to Ewald, *ἀμφοτ.* is *neuter*: *on both sides*, i.e. *from above and from below*. This would be *ἀπ’ ἀμφοτέρων, παρ’ ἀμφοτ., ἀμφοτέρῃ, ἀμφοτέρωθεν*. — *γυμνούς*] whether entirely naked, or merely divested of their upper clothing (see on John xxi. 7), remains an undecided point.

Vv. 17, 18. The first impression of this signal miscarriage of that application of the name of Jesus was in the case of the Ephesian multitude naturally *fear, dread* (see on ii. 43) on account of its extraordinary nature (on *ἐπέπεσε φόβος*, comp. Luke i. 12); and then followed universal praise

of that name (comp. Luke vii. 16). *And many who* (through this event now) *were believers* (τῶν πεπιστ.¹) *came* (to Paul) *and confessed and made known* (an exhaustive description) *their deeds*. This open confession (ἐξομολ., see on Matt. iii. 6) of their previous practices, which had been entirely alien and opposed to the faith in Christ, was the commencement of their new life of faith. In πολλοί and τὰς πράξ. αὐτ. the converted sorcerers and their evil tricks are meant to be *included*, but not they *only* (in opposition to Heinrichs and Olshausen); for it is not till ver. 19 that these exclusively are treated of. As to πράξεις in a bad sense, comp. on Rom. viii. 13.

Ver. 19. On περίεργος, often joined in Greek writers with ἄτοπος, μάταιος, ἀνόητος, and the like, *male sedulus, curiosus*, and on τὰ περίεργα, *what is useless*, especially employed of the practices of sorcerers, see Kypke, II. p. 95, and Wetstein. Comp. περιεργάζεσθαι, Plat. *Apol. S.* p. 19 B.—The *article* here denotes that which is known from the context. — τὰς βίβλους] in which the magical arts were described, and the formulae were contained. Such formulae of exorcism, carried on slips as amulets, proceeded in large quantities from the sorcerers at Ephesus; hence the expression Ἐφεσία γράμματα. See Wetstein and Grotius *in loc.*; Valckenaer, *Schol.* p. 564; Hermann, *gottesd. Alterth.* § xlii. 17. — συνεψήφισαν] The sorcerers themselves reckoned up the prices, which, indeed, others could not do. From this is partly explained the greatness of the sum. — εὗρ. ἀργ. μυρ. πέντε] *they found* (got out as the sum, see Raphel *in loc.*) *in silver money fifty thousand*, namely, *drachmae*.² As the word is not ἀργυρίων, but ἀργυρίου (comp. Dem. 949. 1: τρισχιλίας ἐγκάλεσας ἀργυρίου δραχμάς); as Luke

¹ This rendering of τῶν πεπιστ. is justified by ἰμμεγαλύνιστο κ.τ.λ., ver. 17. Others, as Baumgarten, understand those who had already *previously* been believers, but who had not yet arrived at such a confession. This, however, is not reconcilable with μετάνοια as the necessary moral condition of faith and baptism, which condition must have at an earlier period been fulfilled by those who had already at an earlier time become believers. Luther (see his gloss) has misunderstood the verse.

² The *silver* drachma stands, as is well known, to the *gold* drachma in the proportion of 10 to 1.

did not write for a Hebrew, and as the scene of the transaction was a Greek city, the opinion of Grotius, Hammond, and Drusius, that *shekels* are meant, is to be rejected. The statement of a sum, without naming the sort of money of the *drachmae*, was usual with the Greeks. See Bos, *Ellips.*, ed. Schaefer, p. 119 f.; Bernhardt, p. 187. An Attic drachma (= 6 oboli) is about 24 kreuzers, accordingly the sum is about 20,000 Rhenish gulden [about £1875].—Baur, according to his presupposition, cannot but reject the whole history of the demoniac, etc., as unhistorical; he holds even the judgment in ver. 20 as itself unworthy of the associates of an apostle; and the following history, vv. 21-40, appears to him only to have arisen through an *à priori* abstraction, the author wishing to give as splendid a picture as possible of the labours of Paul at Ephesus. Zeller declares himself more neutrally, yet as suspecting the narrative (p. 265), as does also Hausrath, p. 86 f.

Ver. 20. *So* (so much) *with power* (*par force*) *grew* (in external diffusion, vi. 7, xii. 24) *and displayed itself powerful* (in the production of great effects) *the doctrine of the Lord*. — *κατὰ κράτος*] See Valckenaer, p. 565; Bernhardt, p. 241; Bornemann, *ad Xen. Cyr.* i. 4. 23. The reference of *κράτος* to the power of *Christ* (Eph. i. 19) has occasioned the order *τοῦ Κυρίου ὁ λόγος* (Lachmann and Tischendorf, following A B 8*).

Vv. 21, 22. *Ταῦτα*] these things hitherto reported from Ephesus (vv. 1-19). Schrader (*der Apostel Paulus*, II. p. 85 f.) would strangely refer it to the entire past labours of Paul, even including what is not related by Luke. An arbitrary device in favour of his hypothesis, that after ver. 20 a great journey to Macedonia, Corinth, Crete, etc., occurred. See, on the contrary, Anger, *de temp. rat.* p. 64 ff. — *ἔθετο ἐν τῷ πνεύμ.*] *he determined in his spirit*, he resolved. Comp. on v. 4. — *τὴν Μακεδ. κ. Ἀχ.*] see on xviii. 12. — *πορεύεσθαι εἰς Ἱερουσ.*] The special object of the journey is known from 1 Cor. xvi. 1 ff.; 2 Cor. viii.; Rom. xv. 25 ff. The non-mention of this matter of the collection is so much the less to be set down to the account of a conciliatory design of the book (Schneckenburger, p. 67; Zeller, p. 267),—as if it made

the apostle turn his eyes towards Jerusalem on account of the celebration of the *festival* (xx. 16, xxiv. 11, 17),—since the very *aim of the collection* would have well suited that alleged tendency.¹—δεῖ] in the consciousness of the divine determination, which is confirmed by xxiii. 11. From this consciousness is explained his earnest assurance, Rom. i. 10 ff. And towards *Rome* now goes the whole further development² of his endeavours and of his destiny. He was actually to see Rome, but only after the lapse of years and as a prisoner.—'Εραστον] 2 Tim. iv. 20. Otherwise unknown and different from the person mentioned in Rom. xvi. 23.—ἐπέσχε χρόνον] *he kept himself* (remained) *behind for a time*. See examples in Wetstein, and from Philo in Loesner, p. 219. — εἰς τ. Ἀσίαν] does not stand for ἐν τῇ Ἀσ. (in opposition to Grotius, Heinrichs, Kuinoel, and many others), but it denotes *the direction* in which this keeping back took place, *toward Asia*, where he was. Comp. the well-known ἐς δόμους μένειν, Soph. *Aj.* 80. Considering the frequency of this construction (comp. xviii. 21) generally, and in the N. T. (Buttmann, *neut. Gr.* p. 287 [E. T. 333]), it is not to be rendered, with Winer: *for Asia*, in order to labour there.

Ver. 24. The silver-beater (ἀργυροκόπος) Demetrius had a manufactory, in which little silver temples (ἀφιδρύματα) representing the splendid (Callimach. *Hymn. in Dian.* 249) temple of Diana³ with the statue of the goddess, ὡς κιβώρια μικρά (Chrysostom), were made. These miniature temples must have found great sale, partly among Ephesians, partly among strangers, as it was a general custom to carry such miniature shrines as amulets with them in journeys, and to place them in their houses (Dio Cass. xxxix. 20; Diod. Sic. i. 15; Amm. Marc. xxii. 13; Dougt. *Anal.* II. p. 91); and particularly as the Ἀρτεμις Ἐφεσία was such a universally venerated object of worship (Creuzer, *Symbol.* II. p. 176 ff.;

¹ Comp. 2 Cor. ix. 12 ff.; see Lekebusch, p. 280. How *undesignedly* the work of the collection remained here unmentioned, is evident from xxiv. 17.

² Compare Klöstermann, *Vindiciae Luc.* p. 35 ff.

³ See concerning this temple, burned by Herostratus on the night in which Alexander the Great was born, and afterwards built with greater magnificence, Hirt, *d. Temp. d. Diana z. Ephes.*, Berlin 1809.

Preller, *Mythol.* I. p. 196 ff.; Hermann, *gottesd. Alterth.* § lxvi. 4, lxviii. 39). We are not to think of *coins* with the impression of the temple (in opposition to Beza, Scaliger, Piscator, Valckenaer), as the naming of coins after the figure impressed on them (*boves, puellae, pulli, testudines*; see Beza *in loc.*) is only known in reference to living creatures; nor can the existence of such coins with the impress of the Ephesian temple be historically proved.

Vv. 25, 26. Demetrius assembled not only the *artisans* (οὓς) who worked for him, but also the *other workmen* who were occupied in similar industrial occupations (τὰ τοιαῦτα). Bengel correctly remarks: "Alii erant τεχνῖται, artifices nobiliores, alii ἐργάται operarii." — οὐ μόνον . . . ἀλλά] without καί, like the Latin *non modo . . . sed*, contains a climax; see Maetzn. *ad Antiph.* p. 129; Bremi, *ad Isocr. Exc.* IX.; Buttmann, *neut. Gr.* p. 317 [E. T. 369]. — μετέστ.] namely, from the worship of the gods. — ὅτι οὐκ εἰσὶ θεοί] The people identified the statues of the gods with the gods themselves, or at least believed that the *numen* of the divinity filled them. See Elsner, *Obs.* p. 453 ff.; Wolf, *Cur.*; Hermann, *gottesd. Alterth.* § xviii. 19.—Observe the order of the words, accordant with their emphasis, marked also by dislocation in ver. 26, and the scornful and bitter ὁ Παῦλος οὗτος: *that Paul there!* — θεοί is predicate. *How* Paul looked on the heathen gods, may be seen at 1 Cor. viii. 4, x. 20. The gods = *images*, were to him of course only the work of men, without any reality of that which they were intended to represent. Comp. xvii. 29.

Ver. 27. *And not only this matter* (μέρος, see on Col. ii. 16), this point, namely, our lucrative trade, *is in danger for us of coming into contempt, but also*¹ *the temple of the great goddess Artemis (is in danger) of being regarded as nothing, and there will also (he added) be brought down the majesty of her, whom,* etc. — ἡμῖν] dative of reference, *i.e.* here *incommodi*. — εἰς ἀπελ. ἐλθ.] *i.e.* *to come into discredit*; ἀπελεγμός is not preserved elsewhere; but comp. ἐλεγμός, frequent in the LXX. and Apocr. — τῆς μεγάλης] a habitually employed epithet, as of other gods, so particularly of the Ephesian Artemis. Xen. *Eph.*

¹ "Efficax sermo, quem utilitas et superstitio acuit," Bengel. Comp. xvi. 19.

i. 11; Alberti, *Obs.* p. 259. — With μέλλειν the *oratio recta* passes into the *oratio obliqua*;¹ see Buttmann, *neut. Gr.* p. 330 [E. T. 385]. — τέ is *and*, simply annexing; καί is *also*, climactic: “destructumque etiam iri majestatem,” etc. Comp. xxi. 28; Buttmann, p. 309 [E. T. 360]. — τῆς μεγαλειότητος (see the critical remarks) is to be taken *partitively* (as if τί stood with it); there will be brought down something of *her majesty*. Comp. Xen. *Hellen.* iv. 4. 13: τῶν τειχῶν καθελεῖν, also ii. 2. 11. *Nothing* of this magnificence will they sacrifice. On καθαιρεῖν of the lowering of the *honour* of one, comp. Herodian. iii. 3. 4, vii. 9. 24. ἦν . . . σέβεται] again the direct form of address. See on such mixing of direct and indirect elements, Kühner, *ad Xen. Anab.* i. 3. 14; Dissen, *ad Dem. de cor.* p. 203. The relative applies to αὐτῆς.

Vv. 28, 29. Μεγάλη ἡ Ἀρτ. Ἐφ.] An enthusiastic outcry for the preservation of the endangered (and yet so lucrative!) majesty of the goddess. — ὥρμησαν] namely, those who ran together along with Demetrius and his companions. — ὁμοθυμαδόν] here also: *with one mind* (in opposition to Deyling, Krebs, Loesner, and others, who think that, on account of ver. 32, it must be rendered *simul*); for they were at one on the point, that in the theatre something *in general* must be determined on against Paul and his companions for the defence of the honour of the goddess (ver. 34), although *especially* the most might not know τίνος ἕνεκεν συνεληλύθεισαν (ver. 32). — It is well known that the *theatre* was used for the despatch of public transactions and for popular assemblies (even for such as were tumultuary). See Wetstein *in loc.*; Hermann, *Staatsalterth.* § 128. 9. Consequently the more easy it is to understand, why the vehement crowd poured itself into the great theatre.² — συναρπάσ.] First, they drew along with them the two fellow-travellers (συνεκδ.) of the apostle, and then rushed into the theatre. But it may also be conceived as *simul-*

¹ Still μέλλειν may also be governed by κινδυν. ἡμῖν. But in that case μέλλειν would itself simply appear very unnecessary, and the passage would more fittingly after the preceding be continued: καθαιρεῖσθαι τε καὶ κ.τ.λ.

² It was one of the *largest*, as its ruins show. See Ottfr. Müller, *Archäol. d. Kunst*, p. 391.

tancous; while they carried along with them, they rushed, etc. Whether they fetched these two men from their lodgings, or encountered them in the streets, cannot be determined. — *Caius* is otherwise unknown, and is not identical with the Caius mentioned in xx. 4 (see *in loc.*), or with the one mentioned in Rom. xvi. 23; 1 Cor. i. 15. — *Ἀρίσταρχ.*] See xx. 4, xxvii. 2; Col. iv. 10; Philem. 24.

Vv. 30, 31. *Παύλου*] whom doubtless the rioters had not found present at his usual place of abode. “Nulla militaris audacia par huic fortitudini,” Bengel. — *εἰς τ. δῆμον*] among the *people* that ran together into the theatre (ver. 31). Comp. xii. 22, xvii. 5. *ὁ δῆμος* is also among Greek writers very often the multitude (Dem. 383. 5; Diod. Sic. xvi. 84), *plebs*, *vulgus*. See Sturz, *Lex. Xen.* I. p. 665; Nägelsbach on the *Iliad*, p. 277, ed. 3. Contrary to the whole course of proceeding as narrated, Otto (*Pastoralbr.* p. 103) understands a formal assembly of the people, of which we are not to think even in the case of *ἐκκλησία*, ver. 32.—The ten presidents of sacred rites as well as of the public games in proconsular Asia were called *Ἀσιαρχαί* (corresponding to whom in other provinces were the *Γαλαταρχαί*, *Βιθυνιαρχαί*, *Συριαρχαί* κ.τ.λ.). They had to celebrate, at their own expense, these games in honour of the gods and of the emperor. Each city annually, about the time of the autumnal equinox, delegated one of its citizens, and these collective delegates then elected the ten. It was natural that one of these—perhaps chosen by the proconsul—should preside, and hence may be explained the remark in Eusebius, *H. E.* iv. 15, that Polycarp was executed under the Asiarch Philip. But the inference from our passage is historically indemonstrable, that only one was really Asiarch, and that the plural is to be explained from the fact that the other nine, but particularly the retired Asiarchs (like the past high priests of the Jews), bore the title (Salmasius, Valesius, Tillemont, Harduin, and Deyling), which is in itself improbable on account of the enormous expense which in that case would have been laid on one. See generally, Spanheim, *de usu et praest. num.* II. p. 694; van Dale, *Dissertt. ad antiq. et marmor.* p. 273 ff.; Winer, *Realw.* I. p. 97 f.; Babington in *Numism. Chronicle*,

1866, p. 93 ff. Comp. also Jacobs, *ad Anthol.* XII. p. 313. — *μὴ δοῦναι ἑαυτόν*] apprehension of danger to life. On the expression with εἰς of a dangerous *locality*, comp. Polyb. v. 14. 9.

Vv. 32, 33. *Οὖν*] joins on, by way of inference, the description of the concourse (ver. 29), interrupted by vv. 30 and 31. — *ἄλλο . . . ἄλλο*] Comp. Charit. i. 5 : ὁ δῆμος ἅπας εἰς τὴν ἀγορὰν συνέτρεχεν ἄλλων ἄλλα κεκραγόντων, Plat. *Charm.* p. 153 D : ἡρώτων δὲ ἄλλος ἄλλο. The following τί might have been left out (Kühner, § 836, note 5), but it is only wanting in D (Bornemann). — *ἡ ἐκκλησία*] It was no *ἐννομος ἐκκλ.*, ver. 39, and accordingly no legal *popular assembly*, neither an ordinary one (*νόμιμος*), nor an extraordinary (*σύγκλητος*), but simply an *assemblage of the people*, who had flocked together of their own accord,—a *concio plebis exlex et abusiva*. — *συγκεχυμ.*] *confused*, in an uproar. Comp. ver. 29. It lacked all order, guidance, self-restraint, discipline, etc. — *προεβ. Ἀλεξ. προβαλλ. αὐτ. τ. Ἰουδ.*] a vivid description of its tumultuary character. The Jews *shoved* (pushed) *him forward* from behind (*προβαλλ.*), and others, standing in front, brought or drew him out of the crowd (*ἐκ τ. ὄχλου προεβ.*). Grotius, Wetstein, Heinrichs, Kuinoel, and others take *προβάλλειν* as *to propose* (see Xen. *Anab.* vi. 1. 25, vi. 2. 6 ; Dem. 519. 16 ; Kypke, II. p. 101 f.), but this does not at all suffice for the lively picture of the tumult. Alexander, otherwise entirely unknown, was certainly a *Christian*, since only to such a one is the subsequent *ἀπολογεῖσθαι* suitable, not a Jew (Beza, Grotius, Ewald, and others). He is commonly, but arbitrarily, especially considering the frequency of the name, considered as identical with the Alexander mentioned in 1 Tim. i. 20, 2 Tim. iv. 14, in which case it is in its turn presupposed that the name occurring at those two passages denotes one person. Such completely indemonstrable assumptions cannot serve to prove the genuineness and time of the composition of the Epistles to Timothy (in opposition to Otto). The Alexander in our passage had, in the Christian interest, mixed among the crowd, and was pushed forward by the malicious Jews that he might make a public address and,

if possible, become a sacrifice to the fury of the multitude. If we hold him to be a non-Christian Jew (which does not result from ver. 34), it is to be supposed that the Jews would be afraid that, on this occasion, they also might be attacked, and therefore pushed forward Alexander, an eloquent man and hostile to Paul, that he might maintain the innocence of the Jews to the destruction of the Christians. But Luke must have called attention to *such* a connection,¹ and that the more as the simple ἀπολογεῖσθαι, *to make a defence*, points quite naturally to the accusation of the *Christians* referred to. — κατασ. τ. χ.] *moving his hand up and down*² (for a sign that he wished to speak). — τῷ δῆμῳ] *before the people*, Herod. vii. 161; Plat. Prot. p. 359 A; Lucian. Gall. 3. See Bernhardt, p. 79. — δῆμος is as in ver. 30, and the ἀπολογεῖσθαι cannot therefore be meant to be a defence of the Jews (Bengel, Ewald) and of the ὄχλος (Otto).

Vv. 34, 35. "Ὅτι Ἰουδαῖός ἐστι] Alexander was a Jewish Christian; but his *Christian* position was either unknown to the mob, or they would listen to nothing at all from one belonging to the Jewish nation as the hereditary enemy of the worship of the gods. — ἐπιγνόντες] *Nominative* participle, having reference to the *logical* subject. See Winer, p. 528 [E. T. 710]; Buttmann, *neut. Gr.* p. 256 [E. T. 298]. — καταστείλας] *after he had quieted*. Plut. Mor. p. 207 E; Joseph. Antt. xiv. 9. 1, i. 1. 2. — The γραμματεὺς, who had come up in the meantime, perhaps being sent for, is the *city-secretary* (Thuc. vii. 19, ὁ γραμματεὺς ὁ τῆς πόλεως), to whose office belonged the superintendence of the archives, the drawing up of official decrees, and the reading of them in the assemblies of the people. See van Dale, *l.c.*, p. 423 f.; Hermann, *Staatsalterth.* § 127. 20, 147. 6. — τίς γὰρ κ.τ.λ.] *who is there then*, etc. With γάρ the speaker glances back on his efforts to calm

¹ Otto, p. 108, makes up the scene more artificially, and that so as to make Alexander even the soul and secret spring of the whole uproar. According to Hausrath, the author gives *designedly* only a *fragmentary* account of the Jewish-Christian Alexander, because the conduct of the Jewish-Christians at that time did not suit the conciliatory *object* of his book.

² Comp. xii. 17, xiii. 16, xxi. 40, where, however, the verb is joined with the *dative*, which, therefore, also D, *al.* (Bornemann) have here.

them as completely *justified*, since there is certainly *no one* who does not know, etc. The question introduced with γάρ therefore *states the motive* of the καταστείλας. Comp. Nägelsbach on the *Iliad*, p. 59, ed. 3. Thus vividly does the question fit into the position of affairs. — τὴν Ἐφεσίων πόλιν] with patriotic emphasis. — On νεωκόρος (properly, *temple-sweeper*, *temple-keeper*, Xen. *Anab.* v. 3. 6; Plat. *Legg.* 6, p. 759 A–C) as an honourable epithet of cities, particularly in Asia, in which the temple-service of a divinity or of a deified ruler has its principal seat, see van Dale, *l.c.*, p. 300 ff.; Valckenaer, p. 570 f.; Krause, *de civit. neocoris*, Hal. 1844; Hermann, *gottesd. Alterth.* § 12. 7. — τὸ διοπετές] *that which fell from Zeus*. That this was the ἄγαλμα fallen from heaven (Eur. *Iph. T.* 977; Herodian, i. 11. 2) was obvious of itself. The image of Artemis in the temple of Ephesus (according to Vitruvius, ii. 9, of cedar; according to Plin. xvi. 40, of the wood of the vine; according to Xen. *Anab.* v. 3. 12, of gold, or at least gilt; and according to others, of ebony) was given out as such. See Spanheim, *ad Callim. in Dian.* 238; Wetstein *in loc.* On the figure of the image,¹ see Creuzer, *Symbol.* II. p. 176 ff. It represented the goddess with many breasts (*multimammiam*, Jerome). According to our passage it must have been rescued at the burning of Herostratus, at least according to general opinion.

Ver. 37. Γάρ] justifies the expression used, προπετές, *rashly*, *without consideration*.

Ver. 38. Οὖν] *accordingly*, since these men are neither robbers of temples, etc. On ἔχειν πρὸς τινα λόγον (*an utterance*, i.e. *complaint*), see examples in Kypke, II. p. 103. — ἀγοραῖοι] by Griesbach, Lachmann, Tischendorf, and Bornemann, following Suidas, accented ἀγόραιοι (but see on xvii. 5), are *judicial assemblies* (in construing it, σύνοδοι is to be conceived as supplied). Comp. Strabo, xiii. p. 629; Vulg.: *conventus forenses*. — καὶ ἀνθύπατοι εἰσὶν] *and there are pro-consuls*. The plural is here also (comp. xvii. 18) the plural *indefinite* of the category. Arbitrarily Calvin and Grotius hold

¹ With enigmatical words on forehead, girdle, and feet; see upon it Ewald, *Jahrb.* II. p. 175 f.

that the proconsul and his legate are meant. Bengel correctly says: "de eo quod nunquam non esse solet."

Vv. 39, 40. *But if you desire anything further thereupon* (beyond matters of private law), *it will be discussed* (cleared up) *in the lawful assembly of the people* ("qui a magistratu civitatis convocatur et regitur," Grotius; in contrast to this illegal concourse, comp. on vv. 32, 30). On *περαιτέρω* (see the critical remarks), comp. Plat. *Phaed.* p. 107 B: οὐδὲν ζητήσετε περαιτέρω. — καὶ γὰρ κινδυν.] *for we even run the risk of being charged with tumult* (στάσεως: genitive of accusation) *on account of this day.* γὰρ gives the reason why the speaker in the latter case (ver. 39) has relegated the matter to the ἔννομος ἐκκλησιᾷ. τῆς σήμερον is not to be connected with στάσεως (Vulgate, Luther, Calvin, and others).¹—μηδενὸς αἰτίου . . . ταύτης] *there being no reason, on the ground of which we shall be in a position to give account of this concourse.* μηδ. αἰτίου, taken as masculine (Vulgate), would less accord with the prudence of the speaker, who with wise forbearance clothes the threatening in a form embracing others, including his own responsibility.—Very wisely, on the whole, has the politically adroit man of business, in the first instance, by way of *capitatio benevolentiae* praised the Ephesian worship of Diana in its unendangered world-wide fame (ver. 35); then from this inferred the unseemliness of such a hasty proceeding (vv. 36, 37); further, pointed Demetrius and his companions to the legal form of procedure in their case (vv. 38, 39); and finally, put on the people the lasting curb of the fear of Roman punishment (ver. 40). — καὶ ταῦτα εἰπὼν κ.τ.λ.] οὕτως ἔσβησε τὸν θυμόν· ὥσπερ γὰρ ῥαδίως ἐξάπτεται, οὕτω καὶ ῥαδίως σβέννυται, Chrysostom.—How lightly Baur deprives this whole history of its historical character, may be seen in his *Paulus*, I. p. 217, ed. 2.

¹ So also Buttmann, *neut. Gr.* p. 154 [E. T. 177]. Certainly the στάσεως περί is in keeping with ἐγκαλεῖσθαι περί τινος, xxiii. 29, xxvi. 7. But it may be urged, on the other hand, that such a position of the preposition after the noun (Krüger, § lxviii. 4. 2; Kühner, § 626) is not usual in the N. T., and also that the γραμματεὺς in his speech was too diplomatically prudent to designate, on his part, the affair exactly as a tumult (στάσις). In his mouth it is only a *concourse* (συστροφή).—We may add, that in Greek writers προσκαλεῖσθαι, with the simple genitive, is the usual expression.

CHAPTER XX.

VER. 1. *καὶ ἀσπας.*] A B D E \aleph , min. vss. have *καὶ παρακαλέσας, ἀσπας.* So Lachm. Yet D has *πολλά* before *παρακαλ.* (so Born.), and E *καί* before *ἀσπας.* Other witnesses have *καὶ παρακ. ἀσπας. τε.* So Rinck. *παρακαλ.* has certainly preponderant attestation in its favour, but against it the internal decisive consideration, that no reason is apparent for its subsequent omission, whereas it might very easily suggest itself from ver. 2 and xvi. 40 as a pious marginal remark to *ἀσπας.* — Ver. 4. *Πύρρον*] is wanting in Elz., and is condemned by Mill as an addition from tradition. But it has greatly preponderant attestation, and might be passed over quite as well on the ground of a varying tradition, as by mistake of the transcribers on account of the similar sound of the initial syllable in the following name. — Ver. 5. *οὔτοι*] Lachm. reads *οὔτοι δέ,* after A B E \aleph , min. A connective addition. — Ver. 7. *ἡμῶν*] Elz. has *τῶν μαθητῶν*, in opposition to A B D E, min. Chrys. Aug. and most vss. An interpolation on account of the following *αὐτοῖς.* Still stronger witnesses support *ἡμεν* in ver. 8, for which Elz. has *ἦσαν.* — Ver. 9. *καθήμενος*] Instead of this, *καθεζόμενος* (Lachm. Tisch. Born.) is preponderantly attested. Comp. on ii. 2. — Ver. 11. *ἄρτον*] Lachm. Tisch. Born. read *τὸν ἄρτον*, according to A B C D* \aleph^* . Rightly; the article was neglected after ver. 7, because its force was overlooked. — Ver. 15. *καὶ μείν. ἐν Τρωγ., τῇ*] A B C E \aleph , min. have merely *τῇ δέ.* So Lachm. Several vss. and some more recent codd. have *καὶ τῇ.* But there was no occasion for the insertion of *μείν. ἐν Τρ.*, whereas its omission is very capable of explanation, because Trogyllium was not situated in Samos, as the context seemed to say. — Ver. 16. *κεκρίκει*] Recommended by Griesb., adopted by Lachm. Tisch. Born., according to greatly preponderating evidence. But Elz. Scholz have *ἐκρινε.* A church-lesson begins at ver. 16, and therefore the tense, which has its reference in what precedes, was altered. — *ῆν*] Lachm. reads *εἴη*, following considerable witnesses. A grammatical improvement. — Ver. 18. After *πρὸς αὐτόν* A has *ὁμοῦ ὄντων αὐτῶν*, which Lachm. adopted; others have *ὁμοθυμαδόν*; and others *ὁμόσε ὄντων αὐτῶν* (so Born.,

according to D). Different additions for the sake of completion. — Ver. 19. Before *δακρ.* Elz. has *πολλῶν*, which already Griesb. rejected, according to decisive testimony. A strengthening addition from 2 Cor. ii. 4. — Ver. 22. According to decisive testimony read *ἐγώ*, with Lachm. Tisch., *after* *δεδεμ.* — Ver. 23. *μοι*] is wanting in Elz., but is decidedly attested, and was easily passed over as quite unnecessary. — *με*] is, according to decisive evidence, to be placed after *θλίψεις* (Lachm. Tisch.). Born. has *μοι ἐν Ἱεροσολύμοις*, according to D, vss. Lucif., and that only after *μένουσιν*. But *μοι* is a mechanical repetition from the preceding, and *ἐν Ἱεροσολ.* is an addition by way of a gloss; the two, moreover, are not *equally* attested. — Ver. 24. *ἀλλ' οὐδενὸς . . . ἐμαυτῷ*] very many variations. Lachm. has *ἀλλ' οὐδενὸς λόγον ἔχω, οὐδὲ ποιοῦμαι τὴν ψυχὴν τιμίαν ἐμαυτῷ*. Tisch. reads *ἀλλ' οὐδενὸς λόγου ποιοῦμαι τὴν ψυχὴν τιμίαν ἐμαυτῷ*, according to B C D** *8**, vss. Lucif. Born. reads essentially as Lachm., yet adding *μοι* after *ἔχω*, and *μου* after *ψυχὴν*. The *Recepta* is founded on E G H, Chrys. Theophyl. Oec.; but G, Chrys. have not *μου*. The reading of Lachm. (A D* *8*, min. Vulg.), as well as the *Recepta*, are to be considered as alterations and expansions of the reading of Tisch., which was not understood. — After *δρόμον μου* Elz. Scholz have *μετὰ χαρᾶς*, which is wanting in A B D *8*, min. Lucif. Ambr. and several vss. A scholion. — Ver. 25. *τοῦ Θεοῦ*] is wanting in A B C *8*, 13, 15*, 36, Copt. Syr. p. Arm. Chrys. Rightly deleted by Lachm. and Tisch. A supplementary addition. D has *τοῦ Ἰησοῦ*. So Born. — Ver. 26. *ἐγώ*] Considerable witnesses have *εἰμι*, which Griesb. has recommended and Lachm. adopted. Rightly; *ἐγώ* came from xviii. 6. — Ver. 28. *τοῦ Κυρίου*] Elz. has *τοῦ Θεοῦ*, which is adhered to among recent critics (following Mill, Whitby, Wolf, Bengel, and others), by Scholz, Alford, Rinck, *Lucubr. crit.* p. 82 f. The weight of evidence is *externally* decisive for *τοῦ Κυρίου*; A C* D E, 13, 15, 18, 36, 40, 69, 73, 81, 95*, 130, 156, 163, 180, Copt. Sahid. Syr. p. (on the margin) Arm. Aeth. Constitutt. (ii. 61), Ir. (iii. 14), Eus. (on Isa. xxxv.), Ath. (*ad Serap.* 1 in ms.), Didym. (*de Sp. St.* 11), Chrys. Lucif. Aug. Jer. *al.* *τοῦ Θεοῦ* is found among uncial mss. only in B *8*, and, besides, only in about twenty more recent and inferior codd., and among vss. in the Vulg. Syr. p. (in the text); but among the Fathers in none before Epiph. and Ambros. See the more detailed statement of the evidence in Tisch. The *internal* decisive argument for *τ. Κυρίου* lies in the fact that in the Pauline Epistles *ἐκκλ. τ. Κυρ.* never occurs, but *ἐκκλ. τ. Θεοῦ* eleven times; hence at our passage the Pauline expression was written on the margin as a parallel, and then, welcome to hyper-

orthodoxy (already in Ignat. *ad Eph.* 1, and in Tert. *ad ux.* ii. 3, there is found the expression *blood of God*, which others, even Ath., censured as unbiblical; see Wetstein and Tisch.), was taken into the text and transmitted. This appears far more accordant with the dogmatic tendency of those times and the monastic spirit than the usual justification of τοῦ Θεοῦ: "Probabilius est ob sequentia mutatum, quam e scriptis Pauli illatum esse" (Rinck, *l.c.*). The readings τοῦ Κυρίου Θεοῦ, τοῦ Θεοῦ κ. Κυρίου, and τοῦ Κυρίου κ. Θεοῦ (this latter Griesb. recommends, without, however, approving it, but Matth. received it), are combinations of the original reading with the Pauline parallel written on the margin. Teller's and van Hengel's proposal to read only τὴν ἐκκλ. is destitute of all critical support. — τοῦ αἵματος τοῦ ἰδίου] Elz. has τοῦ ἰδίου αἵματος, in opposition to A B C D E S, min. vss. Ir. Lucif. An alteration, which arose from the adoption of τ. Θεοῦ, in order to establish the interpretation of the blood of God. — Ver. 29. After ἐγὼ Elz. Scholz, Tisch. have γάρ, against A C* D S, min. Vulg. Fathers. The more to be rejected, as others read ὅτι ἐγὼ (B), others ἐγὼ δέ (S*), others still καὶ ἐγὼ. A connective addition. τοῦτο also, which Elz. Scholz, Tisch. have after οἶδα, has such preponderating evidence against it, and in such essential agreement with those witnesses which condemn γάρ, that it cannot be considered as original, although, taken by itself, it might be more easily omitted than added. — Ver. 32. After ὑμεῖς Elz. Scholz have ἀδελφοί, which Lachm. Tisch. Born. have deleted, according to A B D S, 33, 34, 68, Syr. Erp. Copt. Sahid. Vulg. Jer. If it had been original, there is no apparent reason for its omission; on the other hand, its insertion at this solemn passage was very natural. — οἰκοδ.] Approved by Griesb., adopted by Lachm. Born. But Elz. Scholz, Tisch. have ἐποικοδ., against decisive testimony. A more precise definition corresponding to the persons in question; and therefore, also, D E, vss. add ὑμεῖς — Ver. 35. τῶν λόγων] G and more than thirty min. Vulg. Sahid. Arm. Aeth. Chrys. Theophyl. have τὸν λόγον. So Rinck. Others have τοῦ λόγου after min.; so Bengel. Both are alterations, because only one saying of Christ afterwards follows.—The order μᾶλλον διδόναι (Elz. inverts it) is decidedly attested.

Vv. 1–3. Μετὰ δὲ τὸ παύσ. τ. θόρυβ.] is simply a *statement of time*, not, as Michaelis, Eichhorn, Bertholdt, and Hug hold, the *motive* of departure, for which there is no hint in the text (see on the contrary, xix. 21), and against which the

resultless character of the tumult testifies.—ἀσπασάμενος] here of the *farewell* salutation (combined with kissing and embracing), *vale dicere*, as Xen. *Anab.* vii. 1. 8, 40; *Hell.* iv. 1. 3; *Cyrop.* ii. 1. 1.—αὐτούς] the Macedonian Christians.—Ἑλλάδα] *i.e.* Ἀχαΐαν, xix. 21. Luke alternates in his use of the appellations well known as synonymous, which, after xix. 21, could occasion no misunderstanding. This against Schrader, who understands Ἑλλ. here of the districts lying between the Peloponnesus and Thessaly and Epirus, especially of Attica, and would have the journey to Corinth only *inferred* from xix. 31.—ποιήσας τε μῆνας τρεῖς] certainly for the most part in Corinth. The anakoluthic nominative, as in xix. 34. That Luke, moreover, gives us no information of the foundation of the church at Corinth, and of the apostle's labours there, is just one of the many points of incompleteness in his book.—τοῦ ὑποστρ.] namely, to Asia (ver. 4), from which he had come. The *genitive* depends directly on γνώμη, as in xiv. 9, xxvii. 20. Comp. 1 Cor. ix. 5.

Ver. 4. Ἀχρὶ τῆς Ἀσίας¹] excepting only the short separation from Philippi to Troas, ver. 5, where those companions (συνείπετο), having journeyed before the apostle, waited for him. The statement is *summary*, not excluding the sailing before from Philippi to Troas, the Asiatic emporium; but Tittmann, *Synon. N. T.* p. 85, erroneously judges: “eos usque in Asiam cum Paulo una fuisse, deinde praeivisse eumque expectasse.” Vv. 5, 6 are at variance with this. Nor is there, with Wieseler, p. 293, and Baumgarten, to be artificially deduced from Ἀχρὶ τῆς Ἀσίας the meaning: “up to that point from which people crossed to Asia;” so that Luke would oddly enough have indicated nothing else than *as far as Philippi*. On συνέπεσθαι (only here in the N. T.), comp. 2 Macc. xv. 2; 3 Macc. v. 48, vi. 21; very frequent in the classics.—Of Sopater, the son of Pyrrhus, of Beroea, and whether he is identical with Sosipater, Rom. xvi. 21, nothing is known.—The other companions were two Thessalonians, *Aristarchus*

¹ The omission of Ἀχρὶ τ. Ἀσίας is not strongly enough attested by B N, 13, Vulg. Aeth. Erp. Beda, particularly as it might easily have taken place for the sake of ver. 5. It is, however, approved by Lekebusch.

(xix. 29) and *Secundus* (entirely unknown); further, an inhabitant of Derbe, *Caius* (thus different from the Macedonian, xix. 29; for Derbe belonged to Lycaonia, see on xiv. 6); *Timotheus*, whose dwelling is supposed as known and therefore is not specified (see on xvi. 1); and lastly, the two Asiatics, *Tychicus* (Eph. vi. 21; Col. iv. 7; 2 Tim. iv. 12; Tit. iii. 12) and *Trophimus* (xxi. 29; 2 Tim. iv. 20). It was nothing but arbitrary violence, when Ernesti, Valckenaer, and Kuinoel, in order to identify Caius (how extremely frequent was the name!) with the Caius of xix. 12 and to make Timothy a native of Derbe, wished to put a comma after *Γάιος* and then to read *Δερβ. δὲ Τιμ.* (Heinrichs: *καὶ Τιμ. Δερβ.*).¹ Following the same presupposition, Olshausen contents himself with merely putting a point after *Γάιος* and then taking *καί* in the signification of *also*! And for this even Wieseler, p. 26, and in Herzog's *Encykl.* XXI. p. 276, has declared himself, appealing to the parallelism of the language, according to which, from *Θεσσαλονικ.* onwards, the *nomen gentilitium* is always placed first. But the parallelism is rather of this nature, that the *nomen gentilitium* first follows after (*Βεροί.*), then precedes (*Θεσσαλονικ.*), then again follows after (*Δερβ.*), and lastly, again precedes (*Ἀσιαν.*), thus in regular *alternation*. — We may add, that no special reason for such a numerous escort is indicated in the text, and hypotheses² referring to the point amount to mere subjective fancies.

Vv. 5, 6. *Ἡμᾶς*] Luke had remained behind at Philippi, xvi. 40. Now, when Paul, on his present journey back through Macedonia, came to Philippi, Luke again joined him. But the above-mentioned seven companions (*οὗτοι*) journeyed before (wherefore? is unknown; possibly to make preparations for the further sea voyage) to Troas, and there waited the

¹ Lachmann, *Præf.* p. ix., conjectured *καὶ Δερβ. Τιμόθ.* He places a point after *Τιμόθ.*, and makes the *δέ*, read by him after *οὗτοι*, ver. 5, to be *resumptive* (repeating the *δέ* after *Ἀσιανοί*), which, as the discourse is not interrupted by parentheses, would be without motive and forced.

² According to Schneckenburger, they are the *collection-commissioners* of the chief churches; according to Baumgarten, they appear, in their number corresponding to the deacons in Jerusalem, as *representatives of the whole Gentile church*; comp. also Lange, II. p. 291. Such inventions are purely fanciful.

arrival of Paul and Luke. For οὔτοι cannot, without arbitrariness, be otherwise referred than to *all the seven* above mentioned, which is not precluded by xxi. 29, xxvii. 2, and thereby, no doubt, our passage is decisive against the hypothesis that *Timothy* speaks in the ἡμεῖς (see Introduction, § 1). Hence the supporters of that hypothesis are necessarily reduced to refer, as already Beza and Wolf have done, οὔτοι merely to Tychicus and Trophimus (Steiger on *Col.* p. 337; Schenkel in the *Stud. u. Krit.* 1841, p. 85; Ulrich, Bleek, *Beitr.* I. p. 52; de Wette, Lachmann). — μετὰ τὰς ἡμέρ. τῶν ἁζ.] Paul remained over the Paschal days (A.D. 59) in quietness, keeping holy the festival of his people in Christian freedom. Comp. Chrys. — ἄχρις ἡμέρ. πέντε] specifies ἄχρι τίνος (*Heliod.* iv. 19. 65), *i.e.* how long the ἔρχεσθαι lasted from the sailing from Philippi, namely, *up to five days*. Comp. on Luke ii. 37; Plut. *Mor.* p. 791 E. The reading πεμπταῖοι (D, Born.) is a correct gloss. — ἡμέρας ἑπτά] *a full week*. Comp. xxi. 4. More is not to be sought behind this simple statement of time (in opposition to Baumgarten, II. p. 48 f.).

Ver. 7. *But on the first* (see on Matt. xxviii. 1; 1 Cor. xvi. 2) *day of the week*. That the *Sunday* was already at this time regularly observed by holding religious assemblies and Agapae (κλάσαι ἄρτον; see on ii. 42), cannot, indeed, be made good with historical certainty, since *possibly* the observance of the Agapae in our passage might only accidentally occur on the first day of the week (because Paul intended to depart on the following day), and since even 1 Cor. xvi. 2, Rev. i. 10, do not necessarily distinguish this day as set apart for *religious services*. But *most probably the observance of Sunday is based on an apostolic arrangement—yet one certainly brought about only gradually and in the spirit of Christian freedom*¹—the need of which manifested itself naturally (importance of the resurrection of Jesus and of the effusion of the Spirit at Pentecost) and indeed necessarily, in the first instance, when the gospel came to be diffused among the Gentiles who had no Sabbath festival; and the assumption of which is indispensable for the explanation of the early universal observance of that day (τῇ τοῦ ἡλίου

¹ See Neander in the *Deutsch. Zeitschr.* 1850, p. 203 ff.

λεγομένη ἡμέρα πάντων κατὰ πόλεις ἢ ἀγροὺς μενόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται, Justin, *Apol.* I. 67; comp. c. *Tryph.* p. 34; Ignat. *ad Magnes.* 9; Barnab. 15), although for a long time the observance of the Sabbath along with it was not given up by the Jewish Christians and even by others (*Constitt. ap.* ii. 59. 2, vii. 23. 2, can. 66; Orig. *Hom.* 28; Eus. iii. 27),—a circumstance which was doubtless connected with the anti-gnostic interest. Rightly, therefore, is the *μία τῶν σαββ.* in our passage regarded as a day of *special observance*. See on the whole subject, Augusti, *Denkw.* III. p. 345 ff.; Schöne, *über die kirchl. Gebräuche*, I. p. 335 ff.; Neander, *apost. K.* I. p. 198; Ewald, p. 164 ff.; Harnack, *christl. Gemeindegottesd.* p. 115 ff. The observance of Sunday was not universally introduced by law until A.D. 321 by Constantine. See Gieseler, *K. G.* I. 1, p. 274, ed. 4. — αὐτοῖς] to the assembled. Luke changes his standpoint (previously ἡμῶν), as the discourse was held with *the Christians of that place*. — μέχρι μεσον.] On Sunday (not Saturday) *evening* they had assembled for the love-feast. On *τείνειν* and its compounds, used of long *speaking*, see Heind. *ad Plat. Gorg.* p. 465 D; Pflugk, *ad Eur. Med.* 1351.

Vv. 8-10. Ἦσαν δὲ λαμπ. ἱκ.] therefore the fall of the young man could at once be perceived. The lamps served for the lighting up of the room, for it was night; but perhaps at the same time for heightening the solemnity of the occasion. According to Ewald, Luke wished to obviate the evil reports concerning the nocturnal meetings of the Christians (comp. Calvin and Bengel); but they remained withal nocturnal and thereby exposed to suspicion. — Whether *Eutychus* was a young man *serving* (Rosenmüller, Heinrichs), which at least is not to be inferred from the occurrence of the name among slaves and freedmen (Artem. iii. 38; Phaedr. 3, prol.), the text does not say. — ἐπὶ τῆς θυρίδ.] *on the (open) window*, i.e. *on the window-seat*. The openings of the windows in the East, having no glass, were sometimes with and sometimes without lattice-work (see Winer, *Realw.*). So they are still at the present day. — καταφερόμενος κ.τ.λ.] *falling into a deep sleep*. καταφέρεισθαι is the proper word for this among Greek

writers (comp. also Aquila, Ps. lxxv. 6), usually with εἰς ὕπνον (Lucian, *Dial. mer.* ii. 4; Herodian, ii. 1. 3, ii. 9. 6). Comp. Hom. *Od.* vi. 2: ὕπνῳ κ. καμάτῳ ἀρηνέμενος. Observe the logical relation of the participles: *But as there sat* (καθεζόμεν., see the critical remarks) *a young man, falling* (in his sitting there) *into deep sleep* during the prolonged discourse of Paul, he fell, *overpowered by the sleep*, from the third story, etc. — As to ἐπὶ πλεῖον, comp. on iv. 17. The discourse continued *for a longer time* (xviii. 20) than the young man had expected. — ἀπὸ τοῦ ὕπνου] ἀπό denotes the proceeding from, the power producing the effect (Bernhardy, p. 222; Buttmann, *neut. Gr.* p. 277 [E. T. 322]), and the article denotes the sleep already mentioned (Matt. i. 24). — ἦρθη νεκρός] *he was taken up dead*. The words affirm nothing else than that the young man actually fell down dead and was taken up dead (Chrys.: διὰ τοῦτο ἀποθανὼν, ἵνα Παῦλον ἀκούσῃ, Calvin, Beza, and others; recently Schneckenburger, Schwegler, Zeller, and Baumgarten); and only so understood has the fall, as well as the conduct of the apostle in ver. 10 and the result, the significance which can have induced its being narrated, namely, as a *raising from the dead*.¹ This we remark in opposition to the view which has become common, as if ὡς νεκρός were used (“apparently dead,” de Wette; comp. Ewald). — ἐπέπεσεν αὐτῷ κ.τ.λ.] not in order to *examine* him, but in order to *revive* him by his contact, in a way similar to the procedure of Elisha and Elijah, 2 Kings iv. 34; 1 Kings xvii. 17 ff. — μὴ θορυβεῖσθε· ἡ γὰρ ψυχὴ κ.τ.λ.] Thus he speaks, obviating the *consternation* of those present (comp. on μὴ θορυβ., Dem. *de cor.* 35), when he had convinced himself of the successful intervention of his miraculous influence. *His soul is in him*, i.e. he is living! ἡ ψυχὴ αὐτοῦ (not ἐν αὐτῷ) has the emphasis, not spoken without a lively *feeling of victory*. The young man had, in fact, been but now ἀψυχος. Accordingly there is no *ambiguity* of the words, in which Lekebusch asserts that we desiderate an added “*again*,” and would explain this ambiguity on the ground that the author

¹ Baur's criticism in the case, however, converts an event which was in itself natural into a parallel in a miraculous form with the raising of the dead narrated of Peter in chap. ix.

himself was not quite convinced of the miraculous nature of the incident. See, on the other hand, Oertel, *Paulus in d. Apostelgesch.* p. 147.

Vv. 11, 12. On account of the discoursings the intended partaking of the Agapae (ver. 7) had not yet taken place. But by the fall of the young man these discoursings were broken off; and now, after Paul had returned to the room, he commences, as the father of a family among those assembled, the so long deferred meal—he breaks the bread, and eats, and discourses at table (comp. Chrysostom) until break of day, whereupon he thus (οὕτως, after all that is mentioned in ἀναβὰς . . . αὐγῆς; see Buttmann, *neut. Gr.* p. 262 [E. T. 306]) leaves the place of meeting. After his departure, they (“qui remanserant apud adolescentem,” Erasmus) brought the lad alive (into the room), and they (those assembled) were by this greatly (οὐ μετρίως, often so with Plutarch, also in Isocrates and others) comforted over their separation from the apostle, who had left behind such a σημεῖον of his miraculous power. — κλάσας τὸν (see the critical remarks) ἄρτον stands in definite reference to κλάσαι ἄρτ., ver. 7, and therefore the article is put. Piscator, Grotius, Kuinoel, and others erroneously hold that a breakfast is meant, which Paul partook of to strengthen him for his journey, and that therefore γευσάμ. is subjoined. But the Agape was, in fact, a real meal, and therefore γευσάμ. denotes nothing else than that Paul had begun to partake of it. It is only added to bring more prominently forward this partaking as having at length taken place. — ὁμιλήσας, as in Luke xxiv. 14; more familiar than διαλεγ., ver. 9. Comp. x. 24. — ἡγάγον] *they brought him*, so that he came into the midst of them; but *only now*, so that thus subsequently to his revival, ver. 10, he must have *gradually* recovered, in order to be able to return into the room. — τὸν παῖδα] he must consequently have been still very young. — ζῶντα] Opposed to νεκρός, ver. 9, and for the joyful confirmation of the words of the apostle, ver. 10.

Ver. 13. Ἡμεῖς] without Paul. — Ἀσσος, a seaport in Mysia, south of Troas, opposite Lesbos, ἐφ’ ὑψηλοῦ κ. ὀξέος κ. δυσανόδου τόπου, Steph. Byz. — ἦν διατεταγμ.] middle (Winer,

p. 246 [E. T. 328]), *for he had so arranged*, namely, that they should from thence (ἐκεῖθεν) receive him on board (ἀναλαμβ.). — αὐτός] *He for his part* chose the route by land, probably because he had a particular official object in view. More arbitrary are the suggestions of Calvin, that it took place *valetudinis causa*; of Michaelis and Stolz, that he wished to escape the snares of the Jews; of Lange, that he acted thus in order to withdraw himself from the circle of his too careful protectors; and of Ewald, that he did so in order to be solitary.

Vv. 14, 15. Εἰς τὴν Ἀσσον] The element of the previous movement — the notion of *coming-together* — still prevails. Kühner, II. p. 317. So also the landing εἰς Σάμον, ver. 15. — Μιτυλήνη, the beautiful (Hor. *Od.* i. 7. 1, *Ep.* i. 11. 17) capital of Lesbos, on the east coast. — ἀντικρί] *over against*. See Lobeck, *ad Phryn.* p. 444. — καὶ μείν. ἐν Τρωγ.] Thus on the same day they had sailed over from Samos, where they had touched (παρεβάλλ.), to Trogyllium (a town and promontory on the Ionian coast, Strabo, xiv. p. 636 f.; Plin. *N. H.* v. 29), distant only forty stadia, and there passed the night. On the different modes of writing the name Τρωγ., see Bornemann.

Vv. 16, 17. The ship was thus entirely at his disposal, probably one hired specially for this voyage. — παραπλ. τ. Ἐφεσον] *he sailed past Eph.*; for in the chief church of Asia, to which Paul stood in such intimate relation, and where he also would encounter his opponents (1 Cor. xvi. 9), he would have been under the necessity of tarrying too long. In order to avoid such prolonged contact with friend and foe, because on account of the aim of his journey he might not now spend the time (χρονοστρ., comp. Aristot. *Rhet.* iii. 3; Plut. *Mor.* p. 225 B) in Asia, he arranged the interview with the presbyters, which was to subserve the longing of his parting love as well as the exigency of the threatening future, not at the very near Trogyllium, but at Miletus, distant about nine geographical miles from Ephesus. — εἰ δυνατόν. ἦν αὐτῷ] *if it should be possible for him*. Direct form of expression (Kühner, § 846). Of another nature is the conception in xxvii. 39: εἰ δύναιντο. — γένεσθαι] in the sense of *coming*, as

in John vi. 25; Luke xxii. 40, *al.* Comp. xxi. 17, xxv. 15. — *πέμψας*] as in Matt. xiv. 10, and in the classical writers. He caused them to be summoned to him by an embassy to Ephesus.

Vv. 18, 19. "In hac concione¹ praeциpe huc insistit Paulus, ut, quos Ephesi creaverat pastores, *suo exemplo* hortetur ad munus suum fideliter peragendum," Calvin. It is a clear and true *pastoral mirror*.—Only the Ephesian (τῆς ἐκκλησι., ver. 17) presbyters were assembled; not, as Iren. iii. 14. 2 relates, those also of the neighbouring churches,—an error which arose, perhaps, on account of ver. 28, from the later episcopal dignity. — ἀπὸ πρώτης . . . Ἀσίαν] belongs to the following πῶς . . . ἐγενόμην, to which it is emphatically prefixed (comp. on 1 Cor. xv. 2; Winer, p. 522 [E. T. 702]), not to ἐπίστασθε; for the point was not the continuity of the knowledge of those addressed, but that of the apostolic conduct. Tholuck, with justice, here calls attention to the frequency and force of the self-witness, which we meet with in Paul (1 Cor. iv. 16, xi. 1; 2 Cor. i. 12; Phil. iii. 17, *al.*; comp. Trip, p. 214 ff.). The reason thereof lies in his own special consciousness, 1 Cor. iv. 4, xv. 10; and it is wrong to find in the self-witness of this speech the apologetic fabrication of a later adorer (see particularly, Zeller, p. 273).—The *first* day; see xviii. 19. On μεθ' ὑμ. ἐγενόμ., comp. vii. 38. — τῷ Κυρίῳ] to Christ, as His apostles. — μετὰ πᾶσ. ταπεινοφρ.] with all possible humility, πολλὰ γὰρ εἶδη τῆς ταπεινοφροσύνης, Oecumenius. See also Theile, *ad Ep. Jac.* p. 6 ff. — δακρύων] See on ver. 31.

Vv. 20, 21. Ὡς οὐδὲν κ.τ.λ.] sets forth more precisely the πῶς. — τοῦ μὴ ἀναγγ.] contains the design which would have been present in the ὑπεστ.: *how I have held back* (dis-

¹ On the Pauline character of this speech (in opposition to Baur, *üb. d. Pastoralbr.* p. 93), see Tholuck in the *Stud. u. Krit.* 1839, p. 305 ff.; Neander, p. 473 ff. According to Baur and Zeller, the whole speech (according to Schneckenburger, only part of it) is an apologetic fiction. Ewald correctly remarks: "to doubt its historical character in general, is folly itself."—Precisely this speech, and that to the Athenians, chap. xvii., bear most decidedly and most directly the impress of vivid originality. See also Klostermann, *Vindiciae Luc.* p. 40 ff.; Trip, *Paulus*, p. 206 ff.

simulavi) nothing of what was profitable, in order not to preach and to teach it to you, etc. So also ver. 27: for I have not been holding back, in order not, etc. The μή extends to both infinitives. That *dissimulare* might have taken place from the fear of men, or in order to please men. But see Gal. ii. 14, i. 10; Rom. i. 16; 1 Cor. iv. 3, *al.* — On οὐδὲν ὑπεστειλάμην, comp. Dem. 54, *ult.*: πάνθ' ἀπλῶς, οὐδὲν ὑποστειλάμενος πεπαρρησίασαι, and 980. 22: μηδὲν ὑποστελλόμενον μηδ' αἰσχυρόμενον, also 415. 2: μετὰ παρρησίας διαλεχθῆναι μηδὲν ὑποστελλόμενον (according to Becker). Isocr. p. 134 C; Diod. Sic. xiii. 70; also Plat. *Ap. Socr.* p. 24 A; and Stallb. *in loc.*; Krebs, *Obss.* p. 241. — τῶν συμφερόντων] “Haec docenda sunt; reliqua praecidenda,” Bengel. Comp. 1 Cor. vii. 35, xii. 7. — τὴν εἰς τ. θεὸν μετάν.] *the repentance, by which we turn to God.* Comp. iii. 19, viii. 22, xxvi. 20. It is not, with Beza, Bengel, Heinrichs, Kuinoel, to be referred only to the Gentiles (and πιστιν κ.τ.λ. to the Jews); for the call to this μετάνοια was addressed also to the Jews, inasmuch as they were unfaithful to God, not indeed by idolatry, but by immorality and hypocrisy (Rom. ii. 3). Comp. Mark i. 15. Bengel, moreover, aptly remarks: Repentance and faith are the “summa eorum quae utilia sunt.”

Ver. 22. Ἰδοὺ] *Singular*, although addressed to several; see on Matt. x. 16. — ἐγὼ] *apostolic sense of personal significance* in the consciousness of his important and momentous destiny. — δεδεμένος τῷ πνεύματι] cannot denote *the shutting off of any inward glimpse into the future*, which is first expressed afterwards and in plain terms (Hahn, *Theol. d. N. T.* I. p. 412). Since, moreover, the *Holy Spirit* first comes in at ver. 23, and since the *being fettered* was first to befall the apostle in *Jerusalem*, ver. 23, those views are to be rejected, which explain τὸ πνεῦμα of the *Holy Spirit* and δεδεμένος of the *being fettered*. Accordingly, the words are neither to be taken as: *bound to the Holy Spirit* (Rom. vii. 2; 1 Cor. vii. 27), *i.e.* dependent on Him (my first edition); nor: *constrained by the Holy Spirit* (Beza, Calvin, Calovius, Kypke, and others); nor: *fettered, i.e.* already as good as fettered, *I go at the instigation of the Holy Spirit* (Oecumenius, Theophylact, who put the comma after

δεδεμ.); nor yet: *fettered* (i.e. *vincula praesentiens*) in my spirit (Erasmus, Grotius, Wolf, Bengel, Morus); but Paul expresses his *consciousness of internal binding*: bound, i.e. *compelled and urged in my spirit* (dative of more precise limitation). He knows, that as regards his journey to Jerusalem, he follows a necessity present to his higher self-consciousness and binding its freedom,—an irresistible internal drawing of his higher personal life. Comp. Heinrichs, Kuinoel, de Wette, Lange, Ewald, Hackett. On δεδεμένος, comp. Plat. *Rep.* viii. p. 567 C, μακαρία ἄρα . . . ἀνάγκη δέδεται, ἣ προστάττει αὐτῷ κ.τ.λ. — τὰ ἐν αὐτῇ . . . εἰδώς] The relation to ver. 23 is as follows: Paul knew not *especially what was to befall him at Jerusalem*, but only *in general* it was testified to him by the Holy Spirit in every city, that bonds and afflictions were awaiting him there.

Ver. 23. Πλὴν ὅτι] *except that, only knowing that*, Plat. *Phaed.* p. 57 B; *Soph. El.* 418. — τὸ πνεῦμα τὸ ἅγιον] namely, by *prophets* (comp. xiii. 2, xxi. 4, 11), who made this known to me. This explanation, and not any reference to an *internal* intimation of the Spirit, is required by κατὰ πόλιν (*city by city*, at which I arrive on this journey). That Luke has not as yet mentioned any such communication, does not justify the supposition of an unhistorical prolepsis (Schneckenburger, p. 135), as he has related the journey, ver. 14 ff., only in a very summary manner.

Ver. 24. According to the reading ἀλλ' οὐδενὸς λόγου ποιοῦμαι τὴν ψυχὴν τιμίαν ἐμαυτῷ (see the critical remarks), this verse is to be interpreted: *But of no word do I account my soul (my life) worthy for myself*, i.e. *the preservation of my life for my own personal interest is not held by me as worth speaking of*. On τιμίαν, comp. Plat. *Soph.* p. 216 C: τοῖς μὲν δοκοῦσιν εἶναι τοῦ μηδενὸς τίμιοι, τοῖς δ' ἄξιοι τοῦ παντός, and on οὐδενὸς λόγου, Herod. iv. 28: λόγου ἄξιον (worthy of mention), Thuc. vi. 64. 2. According to the *Recepta*, as also according to Lachmann, it would have to be taken as: *but to nothing do I take heed* (I do not trouble myself about any impending suffering), *even my life is not reckoned to me valuable for myself*. On λόγον ποιεῖν τινος, comp. Wetstein and Kypke; and

on λόγον ἔχειν τινος (Lachmann), Herod. i. 62, i. 115, *al.* (Schweigh. *Lex. Herod.* II. p. 76); Theocr. iii. 32; Tob. vi. 15. — ὡς τελειῶσαι κ.τ.λ.] purpose in this non-regarding of his own life: *in order* (not to remain stationary half-way, but) *to finish* my course, etc. On δρόμος, comp. xiii. 25; 2 Tim. iv. 7; Gal. ii. 2; Phil. ii. 16; 1 Cor. ix. 24. On ὡς with the infinitive in the telic sense, see Bornemann, *Schol. in Luc.* p. 175, and in the *Sächs. Stud.* 1846, p. 60; Sintenis, *ad Plut. Them.* 26. Only here so in the N. T. — καὶ τὴν διακονίαν κ.τ.λ.] Epexegetis of the preceding figurative expression. — τὸ εὐαγγ. τ. χάρ. τ. Θεοῦ] the knowledge of salvation, whose contents is the grace of God (manifested in Christ). Comp. xiv. 3.

Ver. 25 points back to ver. 22, now representing the separation there announced, for which vv. 23, 24 have prepared them, as one of perpetuity for the life in time. — ἐγώ] emphatic, as in ver. 22, and with deep emotion. — The οἶδα, ὅτι οὐκέτι κ.τ.λ.,¹ rests, according to ver. 23, on the conviction which he has now (νῦν) obtained by the communications of the Holy Spirit received from city to city concerning the fate impending over him at Jerusalem, that the imprisonment and affliction there awaiting him would terminate only with his *death*. And he has not deceived himself! For the assumption that he was liberated from Rome and returned to the earlier sphere of his labours, is unhistorical; see on *Rom.* Introd. § 1. But precisely in connection with the unfolding of his destination to death here expressed by him with such certainty, there passed into fulfilment his saying pointing to Rome (xix. 21), however little he himself might be able at this time to discern this connection; and therefore, probably, the thought of Rome was again thrown temporarily into the background in his mind. The fact, that he at a later period in his imprisonment expected liberation and return to the scene of his earlier labours (Philem. 22; Phil. ii. 24), cannot testify against the historical character of our speech (Baur, Zeller), since he does not refer his οἶδα in our passage to a *divinely-imparted*

¹ He does not say: *that I shall not see you*, but he says: *that you shall not see me*. He has not *his own* interest in view, but *theirs*.

certainly, and therefore the expression of his individual conviction at this time, spoken, moreover, in the excited emotion of a deeply agitated moment, is only misused in support of critical prejudgments. With this certainty of his at this time, —which, moreover, he does not express as a sad foreboding or the like, but so undoubtingly as in ver. 29,—quite agrees the fact, that he hands over the church so entirely to the presbyters as he does in ver. 26 ff.; nor do we properly estimate the situation of the moment, if we only assume, with de Wette, that Luke has probably thus composed the speech from his later standpoint after the death of the apostle. According to Baumgarten, II. p. 85 ff., who compares the example of King Hezekiah, the οἶδα κ.τ.λ. was actually founded on objective certainty: God had actually resolved to let the apostle die in Jerusalem, but had then graciously listened to the praying and weeping of the Gentile churches. But in such passages as Philem. 22, there is implied no alteration of the divine resolution; this is a pure fancy. — ὑμεῖς πάντες, ἐν οἷς διῆλθον] *all ye, among whom I passed through*. In his deep emotion he extends his view; with this address he embraces not merely those assembled around him, nor merely the Ephesians in general, but, at the same time, all Christians, among whom hitherto he had been the itinerant herald of the kingdom. In ver. 26 the address again limits itself solely to those present.

Vv. 26, 27. Διό] because, namely, this now impending separation makes such a reckoning for me a duty. — μαρτύρομαι] *I testify, I affirm*. See on Gal. v. 3. — ἐν τῇ σῇμ. ἡμέρᾳ] “*hoc magnam declarandi vim habet*,” Bengel: it was, in fact, the *parting* day. — ὅτι καθαρ. εἰμι (see the critical remarks): *that I am pure from the blood of all* (comp. on xviii. 6), *i.e.* that I am free of blame in reference to each one, if he (on account of unbelief) falls a prey to death, *i.e.* to the eternal ἀπώλεια. Each one is affected by his own fault; *no one by mine*. καθαρὸς ἀπό (Tob. iii. 14) is not a Hebraism, עֲדָרָה לְיָדִי; even with Greek writers καθαρ. is not merely, though commonly, joined with the genitive (Bernhardy, p. 174), but also sometimes with ἀπό (Kypke, II. p. 108 f.). — οὐ γὰρ

ὑπεστειλ.] brought forward once more in accordance with ver. 20 ; so extremely important was it to him, and that, indeed, as the decisive premiss of the καθαρὸς εἰμι κ.τ.λ. — τὴν βουλὴν τοῦ Θεοῦ] the divine counsel κατ' ἐξοχὴν, i.e. the counsel of redemption, whose complete realization is the βασιλεία τοῦ Θεοῦ, the Messianic kingdom ; hence here ἀναγγ. . . Θεοῦ, in ver. 24 διαμαρτ. . . Θεοῦ, and in ver. 25 κηρύσσ. τ. βασιλ. τ. Θεοῦ, denote one and the same great contents of the gospel, although viewed according to different aspects of its nature. — πᾶσαν] the *whole*, without suppressing, explaining away, or concealing aught of it.

Ver. 28. Οὖν] *Therefore*, since *I* am innocent, and thus the blame would be chargeable on *you*. — ἑαυτοῖς κ. π. τ. ποιμνίῳ] in order that as well *ye yourselves*, as *the whole church* (Luke xii. 32 ; John x. 1 ff.), may persevere in the pure truth of the gospel. See vv. 29, 30. On the prefixing of ἑαυτοῖς, comp. 1 Tim. iv. 16. — τὸ πν. τ. ἁγ. ἔθετο] This was designed to make them sensible of the whole sacredness and responsibility of their office. The *Holy Spirit* ruling in the church has Himself appointed the persons of the presbyters, not merely by the bestowal of His gifts on those concerned, but also by His effective influence upon the recognition and appreciation of the gifts so bestowed at the elections (see on xiv. 23). Comp. xiii. 2, 4. — ἐπισκόπους (also very common with classical writers), as *overscers*, as *stewards*,¹ denotes the *official function* of the presbyters (ver. 17), and is here chosen (not πρεσβυτέρους) because in its literal meaning it significantly corresponds to the ποιμαίνειν. “Ipso nomine admonet velut in specula locatos esse,” etc., Calvin.² The figurative (Isa. xl. 11 ; Jer. ii. 8 ; Ezek. xxxiv. 2 ; John x. 14, xxi. 15 ; and see Dissen, *ad Pind. Ol.* x. 9, p. 124) ποιμαίνειν comprehends the two elements, of official activity in teaching (further specially designated in Eph. iv. 11 ; comp. 1 Tim. iii. 2), and of the

¹ The comparison of the Athenian ἐπίσκοποι in dependent cities, with a view to explain this official name (Rothe, p. 219 f. ; see on these also Hermann, *Staatsalterth.* § 157. 8), introduces something heterogeneous.

² How little ground this passage gives for the hierarchical conception of the spiritual office, see on Eph. iv. 11 ; Hölling, *Kirchenverf.* p. 269 f.

oversight and conduct of the discipline and organization of the church. For the two together exhaust the ἐπισκοπεῖν (1 Pet. v. 2).—On τ. ἐκκλησ. τοῦ Κυρίου (see the critical remarks), comp. Rom. xvi. 16 ; Matt. xvi. 18. With the reading τοῦ Θεοῦ this passage was a peculiarly important *locus* for the doctrine of the divinity of Christ and the *communicatio idiomatum* against the Socinians. See especially Calovius. — ἣν περιεποιήσατο κ.τ.λ.] *which He has acquired* (for His possession, Eph. i. 14 ; Tit. ii. 14 ; 1 Pet. ii. 9) *by His own blood*, by the shedding of which He has redeemed believers from the dominion of the devil and acquired them for Himself as heirs of His eternal salvation. “Hic ergo grex est pretiosissimus,” Bengel. Comp. on Eph. i. 14 ; 1 Cor. vi. 20, vii. 23 ; 1 Pet. i. 7, 19.

Vv. 29, 30. Ἐγώ] with similar emphasis, as in ver. 25 : After my departure—I know it—not only will enemies from without intrude among you (Ephesian Christians, as whose representatives the presbyters were present), who will be relentlessly destructive to the welfare of the church ; but also within the church itself, out of the midst of you, will men with perverse doctrines arise. — That by the very common figure of ravenous (*vehementes*, comp. βαρύτατος ἀνταγωνιστής, Xen. *Ages.* 11, 12) *wolves* (Matt. vii. 15 ; Luke x. 3 ; John x. 12) is not meant, as Grotius supposes, *persecutio sub Nerone*, but *false teachers working perniciously*, is rendered probable by the very parallelism of ver. 30, and still more certain by the relation of εἰσελεύσ. to μετὰ τὴν ἄφιξίν μου, according to which Paul represents his presence as that which has hitherto withheld the intrusion of the λύκοι,—a connection which, in the case of its being explained of political persecutors, would be devoid of truth. — ἄφιξις is here not *arrival* (as almost constantly with Greek writers), but *departure, going away*, Dem. 58, pen. ; Herod. vii. 58. Paul does not specially mean his *death*, but generally his *removal* (*discessionem*, Vulgate), on which the false teachers necessarily depended for the assertion of their influence. Moreover, his prediction without doubt rests on the observations and experiences (comp. 1 Cor. xvi. 9) which he had made during his long ministry in

Ephesus and Asia. He must have known the existence of germs in which he saw the sad pledge of the truth of his warning ; and we have no reason to doubt that the reality corresponded to this prediction. At the time of the composition of the Epistle to the Ephesians, the false teachers may not yet have been working in Ephesus itself, but in Colossae and its neighbourhood these—they were Judaists of an Essene-Gnostic type—had made themselves felt (see Introduction to *Colossians*, § 2), and in Asia Minor generally the heretics of the First Epistle of John and probably also of that of Jude are to be sought, not to mention those of the Apocalypse and Pastoral Epistles. The *indefinite and general* expressions, in which the false teachers are here described, correspond to the character of *prophetic foresight and prediction*. According to Zeller, a later writer has by these sought to conceal his otherwise too glaring anachronism ; whereas Baur finds the sectarian character, such as it existed at most toward the close of the first century, so *definitely* delineated, that he *from this circumstance* recognises a *raticinium post eventum* ! Thus the same expression is for the one too *indefinite*, and for the other too *definite* ; but both arrive at the same *result*, which must be reached, let the Paul of the Book of Acts speak as he will. — ἀποσπᾶν κ.τ.λ.] *to draw away*, from the fellowship of true believers, *after them*. “ Character falsi doctoris, ut velit ex se uno pendere discipulos,” Bengel. On ὁπίσω αὐτ., comp. v. 37.

Ver. 31. Γρηγορεῖτε] “ *verbum pastorale*,” Bengel,—comp. προσέχετε ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ver. 28,—and that, encouraged by the recollection of my own example, μνημονεύοντες, ὅτι κ.τ.λ. — τριετίαν] See on xix. 10. — μετὰ δακρύων] extorted both by afflictions (ver. 19) and by the sympathetic fervour with which Paul prosecuted his quite special (ἕνα ἕκαστον) pastoral care, 2 Cor. xi. 29, ii. 4. — νύκτα κ. ἡμέρ.] See on Luke ii. 37. νύκτα is here placed first, because it most closely corresponds to the figurative γρηγορεῖτε. — As to the idea of νουθεσία, *admonition*, see on Eph. vi. 4.

Ver. 32. *And now I commend you to God* (xiv. 23) *and to the word of His grace* (ver. 24),—entrust you to Him to protect and bless you, and to the gospel to be the rule of your

whole conduct,—to *Him who is able to build up* (to promote the Christian life), *and to give you inheritance* (a share in the Messianic blessedness) *among all who are sanctified* (consecrated to God by faith). — τῷ δυναμένῳ] is, with the Vulgate, Luther, Beza, Calvin, Grotius, Wolf, Bengel, de Wette, and others, to be referred to *God*; so that a very natural *hyperbaton* occurs, according to which καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ appears as an inserted annexation to the general and main element τῷ Θεῷ of an accessory idea, which was not to be separated from τῷ Θεῷ, but which also does not prevent the continuance of the address by a more precise description of τῷ Θεῷ bearing on its object. Comp. Bernhardt, p. 459. We should, in reading, lay the emphasis on τῷ Θεῷ, and pass on more quickly over καὶ τῷ λόγῳ . . . αὐτοῦ. Others refer τῷ δυναμ. to τῷ λόγῳ, and understand the λόγος *either* correctly of the doctrine (Erasmus, Heinrichs, Kuinoel, Lange, and others), *or* erroneously (opposed to Luke's and Paul's mode of conception) of the personal (Johannean) Logos (Gomarus, Witsius, Amelot). But such a personification of the saving doctrine (Jas. i. 21), according to which even the δοῦναι κληρονομίαν (evidently an act of *God*!) is assigned to it, is without scriptural analogy. Comp. Col. i. 12 f.; Gal. iv. 7; Luke xii. 32. — As to κληρονομία, transferred from the allotted share in the possession of Palestine (ἡ ἡμέρα) to the share of possession in the *Messianic kingdom*, see on Matt. v. 5; Gal. iii. 18; Eph. i. 11. On ἐν τ. ἡγιασμ., comp. xxvi. 18; Eph. i. 18.

Vv. 33–35. Paul concludes his address, so rich in its simplicity and deeply impressive, by urging on the presbyters the complete disinterestedness and self-denial, with which he had laboured at Ephesus, as a τύπος (2 Thess. iii. 9) for similar conduct. Comp. 1 Cor. ix. 4 ff.; 2 Cor. xi. 7 ff., xii. 14 ff.; 2 Thess. iii. 8 ff. Reason for this: not the obviating of a Judaistic reproach (Olshausen), not a guarding of the independence of the church in the world (Baumgarten); but the necessity of the ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, ver. 35. — ἀργ. ἢ χρυσ. ἢ ἱματ.] specification of what are usually esteemed the most valuable temporal possessions. Comp. Jas. v. 2, 3. — αὐτοῖς] without my needing to say it to you. — καὶ τοῖς οὖσι μετ' ἐμοῦ] Thus also *for his companions*, to their necessities,

he applied the gain of his manual labour. — *αὐται*] he *shows* them, and certainly they were not soft and tender. — *πάντα*¹ *ὑπέδειξα ὑμῖν, ὅτι*] either *in all points* (1 Cor. x. 33; see on Eph. iv. 15; Lobeck, *ad Aj.* 1402; Kühner, § 557 A. 4) *I have shown to you* (by my example) *that*; or, *all things I have showed to you* (by my example) in reference to this, *that*, etc. (*ὅτι* = *εἰς ἐκεῖνο, ὅτι*, as in John ii. 18, ix. 17; 2 Cor. i. 18; Mark xvi. 14, *et al.*). The former is simpler. — *οὕτω*] *so labouring*, as I have done, so toiling hard (comp. 1 Cor. iv. 12). Not: *my fellow-labourers* in the gospel (Klostermann), which, at variance with the context, withdraws from *οὕτως* its significance. It is the *example-giving οὕτως*. Comp. 1 Cor. ix. 24, 26; Phil. iii. 17. — *τῶν ἀσθενούντων*] is, with Erasmus, Calvin, Beza, Grotius, Calovius, Er. Schmid, Bengel, and others, including Neander, Tholuck, Schneckenburger, Baumgarten, to be explained of *those not yet confirmed in Christian principles and dispositions*. Comp. Rom. xiv. 1, xv. 1; 1 Cor. ix. 22; 1 Thess. v. 14; 2 Cor. xi. 21. These might easily consider the work of one teaching for pay as a mere matter of gain, and thus be prejudiced not only against the teacher, but also against the doctrine, 1 Cor. ix. 12. But if, on the other hand, the teacher gained his livelihood by labour, by such self-devotion he obviated the fall of the unsettled, and was helpful to the strengthening of their faith and courage (comp. 2 Cor. xii. 14). This is that *ἀντιλαμβάνεσθαι τῶν ἀσθενούντων*, in which Paul wished to serve as a model to other teachers and ecclesiastical rulers. Others (Chrysostom, Oecumenius, Theophylact, *et al.*, including Wetstein, Heinrichs, Kuinoel, Olshausen, de Wette, Hackett) render it: that they should help *the poor and needy* by support (comp. Eph. iv. 28); which meaning would have to be derived not from the *usus loquendi* of *ἀσθεν.* taken by itself, but, with Kuinoel ("qui non possunt laborando sibi ad vitam tuendam necessaria comparare"), from the context. Comp. Arist. *Pac.* 636; Eur. *Suppl.* 433; Herod. ii. 88. See Valckenaer, *ad Herod.* viii. 51; and Raphel,

¹ Lachmann, whom Klostermann follows, refers *πάντα* to ver. 34, as Beza already proposed. But if so, Paul, in ver. 24, would evidently have said *too much*, especially on account of *καὶ τοῖς οὖσι μιστ' ἑμοῦ*.

Herod. in loc. But the recommendation of liberality is remote from the context; the faithfulness and wisdom of the teacher manifesting itself in gaining his own support by labour, of which the text speaks, must have a spiritual object, like the teaching office itself (1 Cor. ix. 12)—not the giving of alms, but the strengthening of the weak in faith. The more naturally this meaning occurs, the less would Paul, if he had nevertheless meant the *poor*, have expressed himself by ἀσθενούντων, but rather by πτωχῶν or a similar word. — μνημονεύειν . . . λαμβάνειν] *and to be mindful of the saying of the Lord Jesus (namely) that He Himself has said: It is blessed (i.e. bliss-giving; the action itself according to its moral nature, similarly to the knowing in John xviii. 3, is conceived as the blessedness of the agent) rather (potius) to give than to receive.* “The two being compared, not the latter, but *rather the former*, is the μακάριον.” The special application of this general saying of Christ is, according to the connection in the mind of the apostle, that the giving of *spiritual* benefits, compared with the taking of earthly gain as pay, has the advantage in conferring blessedness; and the μακαριότης itself is that of eternal life according to the idea of the Messianic recompense, Luke vi. 20 ff., 38, xiv. 14. — The explanatory ὅτι, dependent on μνημον., adduces out of the general class of τῶν λόγ. τ. Κυρ. a single saying (comp. xv. 15), instead of all bearing on the point.—Whether Paul derived this saying, not preserved in the Gospels (see on the dicta ἄγραφα of Christ, Fabric. Cod. Apocr. N. T. pp. 321–335; Ewald, Jahrb. VI. 40 f., and Gesch. Chr. p. 288), from oral or written tradition, remains undecided.—References to the same saying: Constitt. ap. iv. 3. 1: ἐπεὶ καὶ ὁ Κύριος μακάριον εἶπεν εἶναι τὸν διδόντα ἥπερ τὸν λαμβάνοντα, perhaps also Clem. 1 Cor. 2: ἡδίων διδόντες ἢ λαμβάνοντες. Analogous profane sayings (Artemidor. iv. 3) may be seen in Wetstein. The opposite: ἀνόητος ὁ διδοὺς, εὐτυχὴς δ' ὁ λαμβάνων, in Athen. viii. 5.

Vv. 36–38. What a simple, true,¹ tender, and affecting

¹ It borders on wantonness to affirm that this impression of the speech is not so much that which the *presbyters* received from it, as that which “the reader of the Book of Acts is meant to receive from the previous narrative,” Zeller, p. 274.

description! — *κατεφίλουν*] denotes frequent and fervent kissing. Comp. on Matt. xxvi. 49; Luke xv. 20. — *θεωρεῖν*] to *behold*, is chosen from the standpoint of the *ὀδυνώμενοι*. On the other hand, in ver. 25, *ὄψεσθε*. — *προέπεμπ.*] of *giving a convoy*, as in xv. 3, xxi. 5.

CHAPTER XXI.

VER. 3. κατήχθημεν] A B E Σ , 34, Vulg. al. have κατήλθομεν. So Lachm. A gloss. — Ver. 4. Both ἀνευρ. δέ (Tisch.) and τοὺς before μαθ. (which Beng. Matth. Rinck condemn) have decided attestation. — αὐτοῦ] A E G, 68, 73 have αὐτοῖς; so Lachm. Alteration to suit οἵτινες. “Ubicunque in s. s. αὐτοῦ repertum est, scrupulum legentibus iniecit,” Born. — ἀναβ.] Lachm. Tisch. read ἐπιβ., according to important testimony. Rightly; the more usual word was inserted. — Vv. 5, 6. προσευξάμεθα. Καὶ ἀσπασάμενοι] Lachm. and Tisch. read προσευξάμενοι ἀπησπασάμεθα, and then καὶ before ἐπεβ. So A B C E Σ , min. Rightly. The *Recepta* has arisen partly through a simplifying resolution of the participle προσευξάμενοι, and partly through offence at the compound ἀπασπάζεσθαι not elsewhere occurring. — Ver. 6. ἐπέβημεν] Lachm. reads ἐνέβ., and Tisch. ἀνέβ. The witnesses are much divided. As, however, a form with N is at all events decidedly attested, A C Σ * having αNεβ., and B E Σ ** εNεβ.; ἀνέβημεν is to be preferred, instead of which ἐνέβ., the more usual word for embarking, slipped in, and ἐπεβ. was inserted from ver. 2, comp. xxviii. 2. — Ver. 8. After ἐξελθ. Elz. has οἱ περὶ τ. Παῦλον (comp. xiii. 13), against decisive testimony. With ἐξελθ. there begins a church-lesson. — Ver. 10. ἡμῶν] is condemned by A B C H, min., as an addition. — Ver. 11. τε αὐτοῦ] A B C D E Σ , min. have ἑαυτοῦ. Approved by Griesb. Rinck, and adopted by Lachm. Tisch. Born., and rightly on account of the decisive testimony. Orig. also testifies for it (ἑαυτὸν χειρῶν κ.τ.λ.). — τὰς χεῖρας κ. τ. πόδας] Lachm. Tisch. Born. read τ. πόδ. κ. τ. χ., preferred also by Rinck, following important witnesses (not A), but evidently a transposition, in accordance with the natural course of the action. — ἐν Ἱερουσ.] Born. reads εἰς Ἱερουσ., but only according to D, min. Chrys. Epiph. It arose from a gloss (Orig.: ἀπελθόντα εἰς Ἱερουσ.). — Ver. 14. On decisive evidence read with Lachm. and Tisch. τοῦ Κυρίου τὸ θέλημα γινέσθω. — Ver. 15. ἐπισκ.] Elz. Scholz read ἀποσκ., only according to min.; so that it must be regarded as a mere error of transcription. The decidedly attested ἐπισκ. is rightly approved or adopted by Mill, Beng.

Griesb. Matthaei, Knapp, Rinck, Lachm. Tisch. The readings παρασχ. (C, 7, 69, 73) and ἀποταξάμ. (D, Born.) are interpretations. — Ver. 20. θεόν] Approved by Griesb., and adopted by Lachm. Tisch., according to A B C E G s, min. Chrys. Theophyl. and most vss. Elz. Scholz, Born. read κύριον, against these decisive witnesses. — Ἰουδαίων] Lachm. Tisch. read ἐν τοῖς Ἰουδαίοις, which is to be adopted, according to A B C E, min. Vulg. Aeth. Copt. The ἐν τῇ Ἰουδαίᾳ in D, Syr. Sahid. Jer. Aug. speaks also for this (so Born.). The *Recepta* was occasioned by the following τῶν πεπιστευκότων, after which accordingly in some Fathers Ἰουδαίων has found its place. s, Oec. and some min. have merely τῶν πεπιστ., which makes all these additions suspicious, yet the testimony is not sufficiently strong for their deletion. — Ver. 21. πάντας] deleted by Lachm., according to A D* E, 13, Vulg. Copt. Jer. Aug. The omission appears to be a historical emendation. — Ver. 24. γνώσονται] Elz. reads γινῶσι, in opposition to A B C D E s, min. Aug. Jer. and some vss. A continuation of the construction of ἴνα. — Ver. 25. ἐπεστείλαμεν] Lachm. Born. read ἀπεστείλαμεν, according to B D, 40, and some vss. Rightly; the *Recepta* is from xv. 20. — μηδὲν το μὴ is wanting in A B s, 13, 40, 81, and several vss. Condemned by Mill and Bengel, and deleted by Lachm. But if it had been added, the expressions of xv. 28 would have been used. On the other hand, the omission was natural, as the direct instruction μηδὲν τοιοῦτον τηρεῖν is not contained in the apostolic decree. — Ver. 28. The form πανταχῇ is, with Lachm. and Tisch., to be adopted according to decisive evidence; it is not elsewhere found in the N. T. — Ver. 31. συγχέχονται] Lachm. and Born. read συγχύνεται, according to A B D s (in C, ver. 31 to xxii. 30 is wanting). With this preponderating testimony (comp. Vulg.: *confunditur*), and as, after ver. 30, the perfect easily presented itself as more suitable, the present is to be preferred. — Ver. 32. παραλαβ.] Lachm. reads λαβών, only according to B. — Ver. 34. ἐβόων] Lachm. Tisch. Born. read ἐπεφώνουν, according to A B D E s, min., which witnesses must prevail. — μὴ δυνάμενος δέ] Lachm. Tisch. Born. (yet the latter has deleted δέ) read μὴ δυναμένου δέ αὐτοῦ, according to decisive testimony. The *Recepta* is a stylistic emendation. — So κράζον, ver. 36, is to be judged, instead of which κράζοντες is, with Lachm. and Tisch., to be preferred.

Vv. 1, 2. Ἀποσπασθ.] denotes the painful separation, wrung from them by the consciousness of necessity. See on Luke xxii. 41. — On the small island *Cos*, now *Co*, or *Stanchio* in the Aegean Sea, celebrated for its wine and manu-

facture of costly materials for dress, see Küster, *de Co insula*, Hal. 1833. On the accusative form, see Locella, *ad Xen. Eph.* p. 165 f. — τὰ Πάταρα] a great seaport of Lycia, with an oracle of Apollo active only during the six winter months. For its ruins, see Fellows, *Asia Minor*, p. 219 f. — διαπερῶν] *which was in the act of sailing over*. For ἀναχθῆναι, comp. on xiii. 13.

Ver. 3. Ἀναφανέντες δὲ τὴν Κύπρ.] *but when we had sighted Cyprus*. The expression is formed analogously to the well-known construction πεπίστευμαι τὸ εὐαγγέλιον and the like. Winer, p. 244 [E. T. 326]; Buttmann, *neut. Gr.* p. 164 [E. T. 189]. — εὐώνυμον] an adjective to αὐτήν. See Kühner, § 685, and examples in Wetstein. — εἰς Συρίαν] *towards Syria*. See on Gal. i. 21. — κατάγεσθαι, to run in, to land, the opposite of ἀνάγεσθαι (vv. 1, 2), xxvii. 2, xxviii. 12; Luke v. 11; often with Greek writers since the time of Homer. — ἐκεῖσε γὰρ . . . γόμον] *for thither the ship unladed its freight*; ἐκεῖσε denotes the direction (toward the city) *which they had in view in the unlading* (in the harbour). — ἀποφορτιζ.] does not stand *pro futuro* (in opposition to Grotius, Valckenaer, Kuinoel, and others), but ἦν ἀποφ. means: *it was in the act of its unlading*. Comp. Winer, p. 328 [E. T. 439].

Ver. 4. Ἀνευρόντες] See on Luke ii. 16. The Christians there (τοὺς μαθ.) were certainly only few (see xi. 19, xv. 3), so that they had to be *sought out* in the great city of Tyre. πάντων . . . τέκνοις, ver. 5, also points to a *small* number of Christians. — διὰ τοῦ πνεύματος] so that the Holy Spirit (speaking within them) was the mediating occasion. The Spirit had testified to them that a fate full of suffering awaited Paul in Jerusalem, and this in their loving zealous care they took as a valid warning to him not to go to Jerusalem. But Paul himself was more fully and correctly aware of the will of the Spirit; he was certain that, in spite of the bonds and sufferings which the Spirit made known to him from city to city, he must go to Jerusalem (xx. 22).

Vv. 5, 6. Ἐξαρτίσαι] cannot here denote to *fit out* (Lucian, *V. H.* i. 33; Joseph, *Antt.* iii. 2. 2; comp. 2 Tim. iii. 17), to provide the necessaries for the journey, partly because the protasis: “but when we fitted out in those days” (not: *had*

fitted out), would not suit the apodosis, and partly because in general there was no reason for a special and lengthened provisioning in the case of such a very short voyage. Hence we must adhere to the rendering usual since the Vulgate (*expletis diebus*) and Chrysostom (*πληρῶσαι*): *but when it happened that we completed the (seven) days of our residence there, i.e. when we brought these days to a close.* And that *ἐξαρτίζειν* was really so used by later writers, is to be inferred from the similar use of *ἀπαρτίζειν* (Lobeck, *ad Phryg.* p. 447). — *σὺν γυναιξὶ κ. τεκν.]* the more readily conceivable and natural in the case of the *small* body of Christians after so *long* a stay. Baumgarten finds here the design of a special *distinction* of the church. — *ἐπὶ τὸν αἰγιαλ.]* *on the shore*, because this was the place of the solemn parting. Hammond, overlooking this natural explanation, imagined quite arbitrarily that there was a *προσευχή* (see on xvi. 13) on the shore. — *ἀπησπασάμεθα* (see the critical remarks): *we took leave of one another*, Himerius, p. 184. Lachmann, *Praef.* p. IX., unnecessarily conjectures *ἀντησπασάμεθα*. — *εἰς τὰ ἴδια]* *to their habitations*. Comp. on John xvi. 32, xix. 27; and see Valckenaer, p. 581 f. — Whether the ship prepared for the voyage (*τὸ πλοῖον*) was the same in which they had arrived, cannot be determined.

Ver. 7. *Διανίειν]* *to complete entirely*, only here in the N. T., but very often in classical writers, particularly of ways, journeys, and the like. *But we, entirely bringing to an end* (*διανίσαντες* is contemporaneous with *κατηντήσαμεν*) *the voyage, arrived from Tyre* (from which we had sailed for this last stage) *at Ptolemais* (from which we now continued our journey by land). — *τ. πλοῦν]* from Macedonia, xx. 6. *Πτολεμαῖς*, the ancient *ἰβυ* (even yet called by the Arabs *Ῥα*, by the Europeans *St. Jean d'Acre*), on the Mediterranean Sea, belonging to the tribe of Asher (Judg. i. 13), but never possessed by the Jews (hence *Hiros. Gittin.* f. 43. 3: "In Acone est terra Israelitica, et non"), reckoned by the Greeks as belonging to Phoenicia (Ptol. v. 15; Strabo, xvi. p. 758; Plin. *N. H.* v. 17), and endowed by Claudius with the Roman citizenship.

Vv. 8, 9. *Καيسάρ.]* See on viii. 40.—What induced the

travellers to make their journey *by way of Caesarea*? Baumgarten thinks that, as representatives of the converted Gentiles, they wished to come in contact on the way only with Gentile churches. No; simply, according to the text, because *Philip* dwelt in Caesarea, and with this important man they purposed to spend some time in the interest of their vocation. — τοῦ εὐαγγ. ὃντος ἐκ τῶν ἑπτά] Since it was not his former position as overseer of the poor, but his present position as evangelist, that made him so important to the travellers, namely, through his participation in the calling of a *teacher*, the words are not to be rendered: *because he was one of the seven*, vi. 5 (comp. Winer, p. 127 [E. T. 168], de Wette); but the comma after εὐαγγ. is to be deleted (so also Tisch. Born.), and the whole is to be taken together: *who was the evangelist out of the seven*. He was that one of the seven, who had embraced and prosecuted the calling of an evangelist. The fact that he now dwelt at Caesarea presupposes that he no longer filled the office which he held in Jerusalem. Perhaps the peculiar skill in teaching which he developed as an emigrant (viii. 5 ff., 26 ff.) was the reason why he, released from his former ministry, entered upon that of an evangelist. To regard the words ὃντος ἐκ τ. ἑπτά as an addition of the compiler (Zeller), and also to suspect ὁ εὐαγγελιστής (Steitz in the *Stud. u. Krit.* 1868, p. 510), there is no sufficient reason. *Evangelists* were *assistant-missionaries*, who, destined exclusively for no particular church, either went forth voluntarily, or were sent by the apostles and other teachers of apostolic authority now here and now there, in order to proclaim the εὐαγγέλιον of Jesus Christ, and in particular the living remembrances of what He taught and did,¹ and thereby partly to prepare the way for, and

¹ They had thus in common with the apostles the vocation of the εὐαγγελίζεσθαι; but they were distinguished from them, not merely by the circumstance that they were not directly called by Christ, and so were subordinate to the apostles (2 Tim. iv. 5), and did not possess the extraordinary specifically apostolic χάρισμα; but also by the fact that their ministry had for its object less the summing up of the great doctrinal system of the gospel (like the preaching of the apostles) than the communication of historical incidents from the ministry of Jesus. Pelagius correctly remarks: "Omnis apostolus evangelista, non omnis evangelista apostolus, sicut Philippus." See generally, Ewald, p. 235 f., and *Jahrb.* II. p. 181 ff. — Nothing can be more perverse than, with Sepp, to interpret

partly to continue, the apostolic instruction, Eph. iv. 11 ; Eus. *H. E.* iii. 37.—Euseb. iii. 31, 39, v. 24, following Polycrates and Caius, calls *this* Philip an *apostle*, which is to be regarded as a very early confusion of persons, going back even to the second century and found also in the *Constitt. ap.* vi. 7. 1, and is not to be disposed of, with Olshausen, to the effect that Eusebius used ἀπόστολος in the wider sense, which, considering the very sameness in name of the apostle and evangelist, would be very inappropriate. But Gieseler's view also (*Stud. u. Krit.* 1829, p. 139 ff.), that the *apostle* Philip had four daughters, and that ver. 9 is an interpolation by one who had confounded the apostle with the deacon, is to be rejected, as the technical evidence betrays no interpolation, and as at all events our narrative, especially as a portion of the account in the *first* person plural, precedes that of Eusebius. — θυγατέρες παρθένοι] *virgin* (intactae) *daughters*. On the adjective παρθένος, comp. Xen. *Mem.* i. 5. 2 : θυγατέρας παρθένους, *Cyrop.* iv. 6. 9 ; Lobeck, *ad Aj.* 1190. — προφητ.] *who spoke in prophetic inspiration*, had the χάρισμα of προφητεία. See on xi. 27. —The whole observation in ver. 9 is an *incidental remarkable notice*, independent of the connection of the history ;¹ to the contents of which, however, on account of its special and extraordinary character, the precept in 1 Cor. xiv. 34, 1 Tim. ii. 12, is not to be applied ; nor yet is any justification of the life of nuns to be founded on it, with the Catholics (see Cornelius a Lapide). Comp. Luke ii. 36. Baumgarten thinks that the virginity of the daughters corresponds to the condition of the church, which looks forward to her betrothal only in the future. This is exegetical trifling.²

Vv. 10, 11. Ἐπιμερόντων] without a subject (see the critical the appellation *evangelist* in the case of Philip to mean, that he had brought the Gospel of Matthew into its present form. The evangelists were the *oral* bearers of the gospel before *written* gospels were in existence.

¹ If this circumstance was meant to be regarded (in accordance with Joel iii. 1 [ii. 28]) as “a sign of special grace with which the Holy Spirit had honoured this church in the unclean Caesarea” (Baumgarten), Luke must of necessity have *indicated* this point of view. The suggestion, that we ought to be finding purposes everywhere without hint in the text, leads to extravagant arbitrariness.

² According to Clem. Al. *Strom.* vi. 52 (and in Euseb. iii. 30. 1), some of the daughters at least were married.

remarks); Matthiae, § 563; Buttmann, *neut. Gr.* p. 271 [E. T. 316]. — "Ἀγαβος] There is no reason against the assumed identity of this person with the one mentioned in xi. 28. Luke's mode of designating him, which does not take account of the former mention of him, admits of sufficient explanation from the special document giving account of this journey, which, composed by himself before his book, did not involve a reference to earlier matters, and was left by him just as it was; nor did it necessarily require any addition on this point for the purpose of setting the reader right. — ἄρας] *he took it up*, from the ground, or wherever Paul had laid it. — δήσας . . . πόδας] as also the old prophets often accompanied their prophecies with symbolic actions; Isa. xx.; Jer. xiii.; Ezek. iv., *al.* See Grotius; Ewald, *Proph.* I. p. 38. On the symbol here, comp. John xxi. 18. — ἐαυτοῦ] *his own*; for it was not his girdle, but *Paul's*. This self-binding is to be conceived as consisting of two separate acts. — τὸ πν. τ. ἄγ.] whose utterance I, namely, as His organ express.

Vv. 12–14. Οἱ ἐντόπιοι] *the natives* (the Christians of Caesarea), only here in the N. T., but classical. — τί ποιεῖτε κλαίοντες;] *What do ye, that ye weep?* Certainly essentially the same in sense with τί κλαίετε, but the form of the conception is different. Comp. Mark xi. 5, also the classical οἶον ποιεῖς with the participle (Heind. *ad Plat. Charm.* p. 166 C). — κ. συνθρ. μ. τ. καρδ.] *and break my heart*, make me quite sorrowful and disconsolate. The συνθρύπτειν had actually commenced on the part of those assembled, but the firm ἐτοίμως ἔχω κ.τ.λ. of the apostle had immediately retained the upper hand over the enervating impressions which they felt. "Vere incipit actus, sed ob impedimenta caret eventu." Schaefer, *ad Eur. Phoen.*, Pors. 79. Comp. on Rom. ii. 4. The verb itself is not preserved elsewhere, yet comp. θρύπτειν τὴν ψυχὴν, and the like, in Plutarch and others. — γάρ] refers to the direct sense lying at the foundation of the preceding question: "do not weep and break my heart," *for I*, I for my part, etc. Observe the holy boldness of consciousness in this ἐγώ. — εἰς Ἱερουσ.] *Having come to Jerusalem.* Comp. viii. 40. Isaëus, *de Dicaëog. hered.* p. 55: πολέμου, εἰς ὃν

... ἀποθυήσκουσι. Buttman, *neut. Gr.* p. 287 [E. T. 334]. ὑπὲρ τοῦ ὄν.] See on v. 41, ix. 16. — ἡσυχάσαμεν] *we left off further address.* Comp. xi. 18. — τ. Κυρίου] not “quod Deus de te decrevit” (Kuinoel and de Wette, following Chrysostom, Calvin, and others), but the will *of Christ*. The submission of his friends expresses itself with reference to the last words of the apostle, ver. 13, in which they recognised his consciousness of the Lord’s will.

Vv. 15, 16. Ἐπισκευασ.] *after we had equipped ourselves (præparati, Vulg.), made ourselves ready; i.e. after we had put our goods, clothes, etc., in a proper state for our arrival and residence in Jerusalem.*¹ The word, occurring here only in the N. T., is frequent in Greek writers and in the LXX. Such an equipment was required by the feast, and by the intercourse which lay before them at the holy seat of the mother church and of the apostles. Others arbitrarily, as if ὑποζύγια stood in the text (Xen. *Hell.* vii. 2. 18); “sarcinas jumentis imponere,” Grotius. — τῶν μαθητ.] *sc. τινές.* Winer, p. 548 [E. T. 737]; Buttman, *neut. Gr.* p. 138 [E. T. 158]. — ἄγοντες παρ’ ᾧ ξενισθόμεν Μνάσ.] *who brought us to Mnason, with whom we were to lodge in Jerusalem.* So correctly Luther. The dative Μνάσ. is not dependent on ἄγοντες (in opposition to Knatchbull, Winer, p. 201 [E. T. 268 f.], and Fritzsche, *Conject.* I. p. 42; and see on ii. 33), but to be explained, with Grotius, from attraction, so that, when resolved, it is: ἄγοντες παρὰ Μνάσωνα, παρ’ ᾧ ξενισθ. See on Rom. iv. 17. Bornemann, *Schol. in Luc.* p. 177 (comp. on Rosenmüller, *Repert.* II. p. 253); Buttman, p. 244 [E. T. 284]; Dissen, *ad Dem. de cor.* p. 233 f. The participle ἄγοντες indicates what they by συνήλθ. σ. ἡμῖν not merely *wished* (infinitive), but

¹ The erroneous reading ἀποση., though defended by Olshausen, would at most admit the explanation: after we had *conveyed away* our baggage (Polyb. iv. 81. 11; Diod. Sic. xiii. 91; Joseph. *Antt.* xiv. 16. 2), according to which the travellers, in order not to go as pilgrims to the feast at Jerusalem encumbered with much luggage, would have *sent on* their baggage *before* them. The *leaving behind* of the *superfluous* baggage at Caesarea (Wolf, Olshausen, and others), or the laying aside of things unworthy for their entrance into and residence in Jerusalem (Ewald), would be purely imported ideas. Valckenaer, p. 584, well remarks: “Putidum est lectiones tam aperte mendosas, ubi verae repertae fuere, in sanctissimis libris relinqui.”

at the same time *did*: they came with us and brought us, etc. See Hermann, *ad Viger.* p. 773; Bernhardt, p. 477. — Others (Vulgate, Erasmus, Castalio, Beza, Calvin, Wolf) take the sense of the whole passage to be: *adducentes secum apud quem hospitaremur Mnasonem*. Likewise admitting of justification linguistically from the attraction (Kühner, II. 508; Valckenaer, *Schol.* I. p. 586; Hermann, *ad Soph. El.* 643. 681); but then we should have to suppose, without any indication in the context, that Mnason had been temporarily resident at Caesarea precisely at that time when the lodging of the travellers in his house at Jerusalem was settled with him.—Nothing further is known of *Mnason* himself. The name is Greek (Ael. *V. H.* iii. 19; Athen. vi. p. 264 C, 272 B; Lucian, *Philops.* 22), and probably he was, if not a Gentile Christian, at any rate a Hellenist. Looking to the feeling which prevailed among the Jewish Christians against Paul (vv. 20, 21), it was natural and prudent that he should lodge with such a one, in order that he should enter into further relations to the church. — ἀρχαίῳ μαθ.] So much the more confidently might Paul and his companions be entrusted to him. He was a *Christian from of old* (not a νεόφυτος, 1 Tim. iii. 6); whether he had already been a Christian from the first Pentecost, or had become so, possibly through connection with his countryman Barnabas, or in some other manner, cannot be determined.

Vv. 17–19. Γενόμεν.] *having arrived at*; xiii. 5. — οἱ ἀδελφοί] *the Christians*, to whom we came,—Mnason and others who were with him. It was not until the *following* day, ver. 18, that they, with Paul at their head, presented themselves to the *rulers* of the church. Accordingly, there is not to be found in this notice, ver. 17, any inconsistency with the dissatisfaction towards Paul afterwards reported (Baur); and οἱ ἀδελφ. is not to be interpreted of the *apostles and presbyters* (Kuinoel). — σὺν ἡμῖν] witnesses to the historical truth of the whole narrative down to ver. 26: those who combat it are obliged to represent this σὺν ἡμῖν as an addition of the compiler, who wished “externally to attach” what follows to the report of an eye-witness (Zeller, p. 522). See, in opposition to this wretched shift, Ewald, *Jahrb.* IX. p. 66. — πρὸς Ἰάκωβον]

the Lord's brother, xii. 17, xv. 13. Neither Peter nor any other of the Twelve can at this time have been present in Jerusalem; otherwise they would have been mentioned here and in the sequel of the narrative.¹ — ὧν] τούτων ᾗ. Usual attraction.

Vv. 20, 21. The body of presbyters—certainly headed by its apostolic (Gal. i. 19) chief James as *spokesman*—recognises with thanksgiving to God the merits of Paul in the conversion of the *Gentiles*, but then represents to him at once also his critical position toward the *Palestinian Jewish-Christians*, among whom the opinion had spread that he taught all the Jews living in the *διασπορά* among the Gentiles, when preaching his gospel to them, apostasy from the law of Moses. This opinion was, according to the principles expressed by Paul in his Epistles (see especially Rom., Gal., and 1 Cor.), and according to his wisdom in teaching generally, certainly *erroneous*; but amidst the tenacious overvaluing of Mosaism on the part of the Judaists, ever fomented by the anti-Pauline party, it arose very *naturally* from the doctrine firmly and boldly defended by Paul, that the attainment of the Messianic salvation was not conditioned by circumcision and the works of the law, but purely by faith in Christ. What he had taught by way of denying and guarding against the value put on Mosaism (so as to secure the necessity of faith), was by the zealous Judaists taken up and interpreted as a hostile attack, as a direct summons to apostasy from the Mosaic precepts and institutions. See Ewald, p. 563 ff., on these relations, and on the *greatness* of the apostle, who notwithstanding, and in clear consciousness of the extreme dangers which threatened him, does not sever the bond with the apostolic mother-church, but presents himself to it, and now again presents himself precisely amidst this confluence of the multitude to the feast, like Christ on His last entrance to Jerusalem. — θεωρεῖς] is not, with Olshausen, to be referred to the number of the *presbyters*

¹ Nevertheless, on the part of the Catholics (see Cornelius a Lapide), the *presence of all the apostles* is assumed; *Mary* having at that time died, and risen, and ascended into heaven. According to other forms of the variously-coloured legend, it occurred twelve years after the death of Jesus. See Sepp, p. 68 ff.

present, who might represent, as it were, the number of believers: for only the *presbyters of Jerusalem* were assembled with James (ver. 18), but to the *Judaean Christians themselves* (Christians of the Jewish land), the view of whose many myriads might present itself to Paul at Jerusalem in the great multitude of those who were there, especially at the time of the feast. — ποσαι μυριάδες] a hyperbolical expression¹ of a very great indefinable number (comp. Luke xii. 1), the mention of which was to make the apostle the more inclined to the proposal about to be made; hence we are not, with Baur (I. p. 230, ed. 2), to understand *orthodox Jews as such* (believing or unbelieving). The words, according to the correct reading (see the critical remarks), import: *how many myriads among the Jews there are of those who are believing, i.e.* to how many myriads those who have become believers among the Jews amount. — ζηλωται τ. νόμου] zealous observers and champions of the Mosaic law. Comp. Gal. i. 14. — κατηχήθησαν] *they have been instructed* (Luke i. 4; Acts xviii. 25; Rom. ii. 18; 1 Cor. xiv. 19; Gal. vi. 6; Lucian, *Asin.* 48) by Judaistic anti-Pauline teachers. Actual instruction (comp. Chrysostom), not generally *audierunt* (Vulg.), nor bare *suspicion* (Zeller), is expressed. — μὴ περιτέμνειν αὐτοὺς κ.τ.λ.]² according to the notion of *commanding*, which is implied in λέγων; see on xv. 24. — τοῖς ἔθεσι] observing the Mosaic customs. Comp. τὸν νόμον φυλάσσω, ver. 23. The dative is as in ix. 31. — The *antagonism of Judaism* to Paul is in this passage so strongly and clearly displayed, that the author, if his book were actually the treatise *with a set purpose*, which it has been represented as being, would, in *quite an incomprehensible manner, have fallen out of his part*. In the case of such a cunning inventor of history as the author, according to Baur and Zeller, appears to be, the power of historical truth was not so great as to extort “against his will” (Baur) such a testimony at variance with his design.

¹ But yet, comp. with i. 15, ii. 41, iv. 4, Gal. i. 22, an evidence of the great progress which Christianity had thus made in Palestine with the lapse of time.

² The Jewish-Christians zealous for the law must thus have continued to circumcise the children that came to be born to them.

Vv. 22, 23. *Τί οὖν ἔστι;*] *What is accordingly the case? How lies then the matter?* See on 1 Cor. xiv. 15; Rom. iii. 9. The answer *τοῦτο ποίησον* has the reason for it in the first instance more precisely assigned by the preliminary remark, *πάντως . . . ἐλήλυθας*: a *multitude* (of such Jew-Christians) *must* (inevitably will) *come together* (assemble around thee, to hear thee and to observe thy demeanour), *for*, etc. That James meant a *tumultuary* concourse, is not stated by the text, and is, on the contrary, at variance with the sanguine *δεῖ*; but Calvin, Grotius, Calovius, and many others erroneously hold that *πλήθ. συνελθ.* refers to the convoking of the church, or (so Lange) to the united body of the different household-congregations (in that case *τὸ πλήθ.* must at least have been used). — *εὐχὴν ἑχ. ἐφ' ἑαυτ.*] *having a vow* (xviii. 18) *for themselves*. This *ἐφ' ἑαυτῶν* represents the having of the vow as founded on the men's *own wish and self-interest*, and accordingly exhibits it as a voluntary *personal vow*, in which they were not dependent on third persons. The use of *ἐφ' ἑαυτῶν* in the sense of *for oneself, at one's own hand*, and the like,¹ is a classical one (Xen. *Anab.* ii. 4. 10; Thuc. v. 67. 1, viii. 8. 11), and very common; Hermann, *ad Viger.* p. 859; Kühner, II. p. 296. A yet more express mode of denoting it would be: *αὐτοὶ ἐφ' ἑαυτῶν*. With this position of the vow there could be the less difficulty in Paul's taking it along with them; no interest of any other than the four men themselves was concerned in it. Moreover, on account of ver. 26, and because the point here concerned a usage appointed *in the law of Moses* (otherwise than at xviii. 18), we are to understand a formal temporary *Nazarite vow*, undertaken on some unknown occasion (Num. vi., and see on xviii. 18). See on such vows, Keil, *Archäol.* I. § 67; Oehler in Herzog's *Encykl.* X. p. 205 ff.

Ver. 24. *These take to thee* (bring them into thy fellowship) *and become with them a Nazarite* (*ἀγνίσθητι*, *be consecrated*, LXX. Num. vi. 3, 8, corresponding to the Hebrew *הִיָּיר*), *and make the expenditure for them* (*ἐπ' αὐτοῖς*, *on their account*, see Bernhardt, p. 250), namely, in the costs of the sacrifices to be procured (Num. vi. 14 ff.). “More apud Judaeos receptum

¹ ὁ reads *ἀφ' ἑαυτῶν*, a gloss substantially correct.

erat, et pro insigni pietatis officio habebatur, ut in pauperum Nasiraeorum gratiam ditiores sumtus erogarent ad sacrificia, quae, dum illi tonderentur, offerre necesse erat," Kypke. See Joseph. *Antt.* xix. 6. 1, *Bell.* ii. 15. 1; Mischn. *Nasir* ii. 5. 6; Wetstein *in loc.*; also Oehler, *l.c.* p. 210. The attempt of Wieseler, p. 105 ff., and on *Gal.* p. 589, to explain away the taking up of the Nazarite vow on the part of the apostle, is entirely contrary to the words, since ἀγνίζεσθαι, in its emphatic connection with σὺν αὐτοῖς, can only be understood according to the context of entering into participation of the Nazarite vow, and not generally of Israelitish purification by virtue of presenting sacrifices and visiting the temple, as in John xi. 55. — ἵνα ξυρήσ.] contains the design of δαπάν. ἐπ' αὐτ., *in order that they* (after the fulfilment of the legal requirement had taken place) *might have themselves shorn* (and thus be released from their vow). The shearing and the burning of the hair of the head in the fire of the peace-offering, was the termination of the Nazaritic vow. See Num. vi. 18. — καὶ γνώσονται κ.τ.λ.] *and all shall know*: not included in the dependence on ἵνα, as in Luke xxii. 30. — ὧν] as in ver. 19. — οὐδὲν ἔστι] *that nothing has a place*, is existent, so that all is without objective reality. Comp. on xxv. 11. — καὶ αὐτός] *also for thy own person*, whereby those antinomistic accusations are practically refuted. On στοιχεῖν, in the sense of conduct of life, see on Gal. iv. 25.

Ver. 25. "Yet the liberty of the *Gentile Christians* from the Mosaic law remains thereby undiminished; that is secured by our decree" (chap. xv.). The object of this remark is to obviate a possible scruple of the apostle as to the adoption of the proposal. — ἡμεῖς ἀπεστείλαμεν (see the critical remarks), *we, on our part, have despatched envoys, after we had resolved that they have to observe no such thing* (nothing which belongs to the category of such legal enactments). The notion of δεῖν (see Lobeck, *ad Phryn.* p. 753 ff.; Schoem. *ad Is.* p. 397 f.) is implied in the reference of κρίναντες (*necessarium esse censuimus*). Comp. ver. 21. — εἰ μὴ φυλάσσεσθαι κ.τ.λ.] *except that they should guard themselves from, etc.* See xv. 28. On φυλάσσεσθαι τι or τινα, *to guard oneself from*, comp. 2 Tim.

iv. 15; Wisd. i. 11; Ecclus. xix. 9; Herod. i. 108, vii. 130.—This citation of the decree of the apostolic synod told Paul what was long since accurately known to him, but was here essentially pertinent to the matter. And for Paul himself that portion of the contents of the decree which was in itself indifferent was important enough, *in view of those whose consciences were weak* (1 Cor. viii. 1 ff.; Rom. xiv. 1 ff.), to make him receive this reminiscence of it now without an express reservation of his higher and freer standpoint, and of his apostolic independence,—a course by which he complied with the δουλεύειν τῷ καιρῷ, Rom. xii. 11.

Vv. 26, 27. James had made his proposal to Paul—by a public observance of a custom, highly esteemed among the Jews, and consecrated by Moses, practically to refute the accusation in question—in the conviction that the accusation was unfounded, and that thus Paul with a good conscience (without contradiction of his principles) could accept the proposal.¹ And Paul with a good conscience accepted it; in which case it must be presumed that the four men also did not regard the Nazarite vow as a *work of justification*;² otherwise Paul must at once on principle have rejected the proposal, in order not to give countenance to the fundamental error (opposed to his teaching) of justification by the law, and not to offer resistance to Christ Himself as the end of the law (Rom. x. 4). In fact, he must have been altogether convinced that the observance of the law was not under dispute, by those who regarded him as an opponent of it, in the sense of justification by the law; otherwise he would as little have con-

¹ For if James had, in spite of Gal. ii. 9, regarded Paul as a direct adversary of Mosaism, he would, on account of what he well knew to be Paul's decision of character, have certainly not proposed a measure which the latter *could not but* have immediately rejected. It remains possible, however, that, though not in the case of James himself, yet among a portion of the presbyters there was still not complete certainty, and perhaps even different views prevailed with regard to what was to be thought of that accusation. In this case, the proposal was a test bringing the matter to decisive certainty, which was very correctly calculated in view of the moral steadfastness of the apostle's character.

² They were still weak brethren from Judaism, who still claved partially to ceremonial observances. Calvin designates them as *novices*, with a yet tender and not fully formed faith.

sented to the proposal made to him as he formerly did to the circumcision of Titus; and even the furnishing of explanations to guard his action (which Schneckenburger, p. 65, supposes that we must assume) would not have sufficed, but would rather have stamped his accommodation as a mere empty show. Moreover, he was precisely by his internal complete freedom from the law in a position, without moral self-offence, not only to demean himself as, but really to be, a φυλάσσων τὸν νόμον, where this φυλάσσειν was enjoined by love, which is the fulfilment of the law in the Christian sense (Rom. xiii. 8, 10), as here, seeing that his object was—as μὴ ὦν αὐτὸς ὑπὸ νόμον, but as ἔννομος Χριστοῦ—to become to the Jews ὡς Ἰουδαῖος, in order to win them (1 Cor. ix. 19 ff.). Thus this work of the law—although to him it belonged in itself to the στοιχεῖα τοῦ κόσμου (Gal. iv. 3; Col. ii. 8)—became a form, determined by the circumstances, of exercising the love that fulfils the law, which, however different in its forms, is imperishable and the completion of the law (Matt. v. 17). The step, to which he yielded, stands on the same footing with the circumcision of Timothy, which he himself performed (xvi. 3), and is subject essentially to the same judgment. The action of the apostle, therefore, is neither, with Trip (following van Hengel in the *Godgeleerd. Bijdragen*, 1859, p. 981 ff.), to be classed as a *weak and rash obsequiousness* (this were indeed to Paul, near the very end of his labours, the moral impossibility of a great hypocrisy); nor, with Thiersch, are we to suppose that he in a domain not his own had to follow the direction of the bishop (but see Gal. ii. 6); nor, with Baumgarten, II. p. 149, are we to judge that he, by here externally manifesting his continued recognition of the divine law, “presents in prospect the ultimate disappearance of his exceptional standpoint, his thirteenth apostleship” (Rom. xi. 25 ff.), which there is nothing in the text to point to, and against which militates the fact that to the apostle his gospel was the *absolute* truth, and therefore he could never have in view a re-establishment of legal customs which were to him merely σκιὰ τῶν μελλόντων (Col. ii. 17). Not by such imported ideas of interpreters, but by a right estimate of the free standpoint of the apostle (1 Cor. iii. 21 ff.),

and of his love bearing all things, are we prevented from regarding his conduct in this passage, with Baur, Zeller, and Hausrath, as un-Pauline and the narrative as unhistorical. See, on the other hand, Neander, p. 485 ff.; Lekebusch, p. 275 ff.; Schneckenburger in the *Stud. u. Krit.* 1855, p. 566 ff. — *σὺν αὐτοῖς ἁγνισθεῖς*] *consecrated with them, i.e. having entered into participation of their Nazarite state, which, namely, had already lasted in the case of these men for some considerable time, as ver. 23 shows. They did not therefore only now commence their Nazarite vow (Neander), but Paul agreed to a personal participation in their vow already existing, in order, as a joint-bearer, to bring it to a close by taking upon himself the whole expense of the offerings. According to Nasir i. 3 (comp. Joseph. Bell. ii. 15. 1), a Nazarite vow not taken for life lasted at least thirty days; but the subsequent accession of another during the currency of that time must at least have been allowed in such a case as this, where the person joining bore the expenses. — εἰσῆει εἰς τ. ἱερ.] namely, toward the close of the Nazarite period of these men, with which expired the Nazarite term current in pursuance of the σὺν αὐτοῖς ἁγνισθεῖς for himself. — διαγγέλλων] *notifying*, namely, to the *priests* (comp. Thuc. vii. 73. 4; Herodian, ii. 2. 5; Xen. *Anab.* i. 6. 2), who had to conduct the legally-appointed sacrifices (Num. vi. 13 ff.), and then to pronounce release from the vow.¹ The connection yields this interpretation, not: *omnibus edicens* (Grotius), or (Bornemann) with the help of friends *spreading the news*, which in itself would likewise accord with linguistic usage (Luke ix. 60; Rom. ix. 17). — τὴν ἐκπλήρωσιν τῶν ἡμερ. τ. ἁγν.] *i.e. he gave notice that the vowed number of the Nazarite days had quite expired*, after which only the concluding offering was required. This idea is expressed by ἕως οὗ προσηνέχθη κ.τ.λ., which immediately attaches itself to τὴν ἐκπλήρωσιν κ.τ.λ.: *the fulfilment of the Nazarite days, until the offering for each individual was presented by them, so**

¹ The compound (*internuntiare*) is purposely chosen, because Paul with his notice acted as *internuntius* of the four men. So commonly *διαγγέλλειν* is used in Greek writers, where it signifies *to notify, to make known*. Comp. also 2 Macc. i. 33.

that ἕως οὗ προσηνέχθη κ.τ.λ. contains an objective more precise definition of the ἐκπλήρωσις added *from the standpoint of the author*: which fulfilment was not earlier than until there was brought, etc. Hence, Luke has expressed himself not by the optative or subjunctive (comp. xxiii. 12), which Lachmann, *Praef.* p. ix., has conjectured, but by the *indicative* aorist ("the fulfilment up to the point that the presentation of the offering took place"). Wieseler arbitrarily (comp. already Erasmus, *Paraph.*) makes ἕως οὗ dependent on εἰσῆι τοῦ ἱεροῦ, supplying "*and remained there.*"—Observe, further, that in αὐτῶν Paul himself is now included, which follows from σὺν αὐτοῖς ἁγνισθεῖς, as well as that ἐνὸς ἐκάστου is added, because it is not *one offering* for all, but a separate offering for each, which is to be thought of. — Ver. 27. αἱ ἑπτὰ ἡμέραι] is commonly taken as: the *seven days, which he up to the concluding sacrifice had to spend under the Nazarite vow which he had jointly undertaken*, so that these days would be the time which had still to run for the four men of the duration of their vow. But against this may be urged, first, that the ἐκπλήρωσις τῶν ἡμ. τ. ἁγν., ver. 26, must in that case be the *future* fulfilment, which is not said in the text; and, secondly and decisively, that the αἱ ἑπτὰ ἡμ., with the article, would presuppose a *mention already made* of seven days (comp. Judith viii. 15; comp. vii. 30). Textually we can only explain it as: *the well-known seven days required for this purpose*,¹ so that it is to be assumed that, as regards the presentation of the offerings (according to Num. vi. 13 ff., very varied in their kind), the interval of a week was usual. Incorrect, because entirely dissociated from the context, is the view of Wieseler, p. 110, and on Gal. p. 587 (comp. Beza), that the *seven days of the Pentecostal week*, of which the last was Pentecost itself, are meant. So also Baumgarten, and Schaff, p. 243 ff. See, on the other hand, Baur in the *theol. Jahrb.* 1849, p. 482 ff., who, however, brings out the seven days by the entirely arbitrary and groundless apportionment, that for each of the five persons a day was appointed for the presentation of his offering; prior

¹ Comp. Erasmus, *Paraphrase*: "Totum hoc septem diebus erat peragendum; quibus jam paene expletis," etc.; also Ewald, p. 571.

to which five days we have to reckon one day on which James gave the counsel to Paul, and a second on which Paul went into the temple. On such a supposition, besides, we cannot see why Luke, in reference to what was just said, ὑπὲρ ἐνὸς ἐκάστου αὐτῶν, should not have written : αἱ πέντε ἡμέραι. — οἱ ἀπὸ τ. Ἀσίας Ἰουδ.] “Paulus, dum fidelibus (the Jewish-Christians) placandis intentus est, in hostium (the unconverted Asiatic Jews) furorem incurrit,” Calvin. How often had those, who were now at Jerusalem for the feast of Pentecost, persecuted Paul already in Asia! — ἐν τῷ ἱερῷ] To see the destroyer of their ancestral religion *in the temple*, goaded their wrath to an outbreak. — συνέχεον] xix. 32.

V. 28, 29. Τ. τόπον τοῦτ.] vi. 14. — ἔτι τε καὶ Ἑλληνας κ.τ.λ.] *and, besides, he has also* (further, in addition thereto) *brought Greeks* (Gentiles) *into the temple*. As to *τε καί*, see on xix. 27. That by τὸ ἱερόν we have to understand the court of the *Israelites*,¹ is self-evident, as the court of the Gentiles was accessible to the Greeks (Lightfoot, *ad Matth.* p. 58 f.). — Ἑλληνας] the plural of category, which ver. 29 requires; so spoken with hostile intent. — Ver. 29 is not to be made a parenthesis. — ἦσαν γὰρ προεωρακότες κ.τ.λ.] *there were, namely, people, who had before* (before they saw the apostle in the temple, ver. 27) *seen Trophimus in the city with him*. Observe the correlation in which the προεωρ.² stands with θεασάμενοι, and the ἐν τῇ πόλει with ἐν τῷ ἱερῷ on the one hand, and with εἰς τὸ ἱερόν on the other. So much the more erroneous is it to change the definite *προ*, *before*, into an indefinite *formerly*, which Otto, *Pastoralbr.* p. 284 ff., dates back even four years, namely, to the residence in Jerusalem mentioned in xviii. 22. Beyond doubt the *προ* does not point back farther than to the time of the *present* stay in Jerusalem, during which people had seen Trophimus with Paul in the

¹ On the screen of which were columns, with the warning in Greek and Latin : μὴ δεῖν ἀλλόφυλον ἐντὸς τοῦ ἁγίου προσίεναι, Joseph. *Bell.* v. 5. 2.

² The *προ* is not *local*, as in ii. 25 (my former interpretation), but, according to the context, *temporal*. The *usus loquendi* alone cannot here decide, as it may beyond doubt be urged for either view; see the Lexicons. So also is it with *προῖδεῖν*. The Vulgate, Erasmus, Luther, Castalio, Calvin, and others neglect the *προ* entirely. Beza correctly renders : *antea viderant*.

city, before they saw the latter in the temple. — Τρόφιμον τὸν Ἐφέσιον] see xx. 4. Among those, therefore, who accompanied the apostle ἄχρι τῆς Ἀσίας, Trophimus must not have remained behind in Asia, but must have gone on with the apostle to Jerusalem. Comp. on xxvii. 2. — ἐνόμιζον] The particular accusation thus rested on a hasty and mistaken inference; it was an erroneous suspicion expressed as a certainty, to which zealotry so easily leads! — ὃν ἐνόμιζον ὅτι] comp. John viii. 54.

Ver. 30. Ἐξω τοῦ ἱεροῦ] in order that the temple enclosure might not be defiled with murder; for they wished to put Paul to death (ver. 32). Bengel and Baumgarten hold that they had wished to prevent him from taking refuge at the altar. But the right of asylum legally subsisted only for persons guilty of unintentional *manslaughter*.¹ See Ex. xxi. 13, 14; 1 Kings ii. 28 ff. Comp. Ewald, *Alterth.* p. 228 f. — ἐκλείσθ.] by the Levites. For the reason why, see above. Entirely at variance with the context, Lange, *apostol. Zeitalt.* II. p. 306, holds that the closing of the temple intimated the temporary suspension of worship. It referred only to Paul, who was not to be allowed again to enter.

Vv. 31–33. But while they sought to kill him (to beat him to death, ver. 32), information came up (to the castle of Antonia, bordering on the north-west side of the temple) to the tribune of the (Roman) cohort (Claudius Lysias, xxiii. 26). On φάσις, comp. Dem. 793. 16, 1323. 6; Pollux, viii. 6. 47 f.; Susannah 55; and see Wetstein. — τῷ χιλιάρχῳ] a simple dative, not for πρὸς τὸν χ. See Bornemann and Rosenmüller, *Repert.* II. p. 253. — ἐπ' αὐτούς] upon them. On κατατρέχειν, to run down, comp. Xen. *Anab.* v. 4. 23, vii. 1. 20. — ἐκέλ. δεθῆναι] because he took Paul to be an at that time notorious insurgent (ver. 38), abandoned to the self-revenge of the people. In order, however, to have certainty on the spot, he asked (the crowd): τίς ἂν εἴη καὶ τί ἐστι πεποιηκ.] who he might be (subjective possibility), and of what he was doer (that he had done something, was certain to the inquirer).

¹ Therefore they would hardly suppose that Paul would fly to the altar. Besides, they had him sure enough!

Comp. Winer, p. 281 [E. T. 375]; Kühner, *ad Xen. Anab.* i. 3. 14. — εἰς τὴν παρεμβολήν] *in castra* (see Sturz, *Dial. Al.* p. 30; Lobeck, *ad Phrygn.* p. 377), *i.e. to the fixed quarters* of the Roman soldiery, the *military barracks* of the fortress. So xxii. 24, xxiii. 10, 16, 32.

Vv. 35, 36. Ἐπὶ τ. ἀναβαθμ.] when he came *to the stairs* (leading up to the fortress, Joseph. *Bell. Jud.* v. 5. 8). See examples of the form βαθμός, and of the more Attic form βασμός, in Lobeck, *ad Phrygn.* p. 324. — συνέβη βαστάξ. αὐτόν] brings forward what took place more markedly than the simple ἐβαστάζετο. Either the accusative (as here) or the nominative may stand with the infinitive. See Stallb. *ad Plat. Phaed.* p. 67 C. — αἶρε αὐτόν] The same cry of extermination as in Luke xxiii. 18. Comp. Acts xxii. 22. On the plural κράζοντες, see Winer, p. 490 [E. T. 660]. Comp. v. 16.

Vv. 37, 38. Εἰ ἔξεστι κ.τ.λ.] as in xix. 2; Luke xiv. 3; Mark x. 2. “Modeste alloquitur,” Bengel. — Ἑλληνιστὶ γινώσκεις] *understandest thou Greek?* A question of surprise at Paul’s having spoken in Greek. The expression does not require the *usually* assumed supplement of λαλεῖν (Neh. xiii. 24), but the adverb belongs directly to the verb γινώσκεις; comp. Xen. *Anab.* vii. 6. 8, *Cyrop.* vii. 5. 31: τοὺς Συριστὶ ἐπισταμένους, comp. *Græce nescire* in Cic. *p. Flacco*, 4. — οὐκ ἄρα σὺ εἶ κ.τ.λ.] *Thou art not then* (as I imagined) *the Egyptian*, etc. The emphasis lies on οὐκ, so that the answer would again begin with οὐ. See Klotz, *ad Devar.* p. 186. Comp. Bäumlein, *Partik.* p. 281. Incorrectly, Vulgate, Erasmus, Beza, and others: *nonne* tu es, etc.—The Egyptian, for whom the tribune had—probably from a mere natural conjecture of his own—taken Paul, was a phantastic pseudo-prophet, who in the reign of Nero wished to destroy the Roman government and led his followers, collected in the wilderness, to the Mount of Olives, from which they were to see the walls of the capital fall down. Defeated with his followers by the procurator Felix, he had taken to flight (Joseph. *Bell.* ii. 13. 5, *Antt.* xx. 8. 6); and therefore Lysias, in consequence of his remembrance of this event still fresh after the lapse of a consider-

able time,¹ lighted on the idea that the dreaded enthusiast, now returned or drawn forth from his long concealment, had fallen into the hands of popular fury. — τετρακισχιλ.] Joseph. *Bell. l.c.* gives the followers of the Egyptian at τρισμυρίους; but this is only an apparent inconsistency with our passage, for here there is only brought forward a single, specially remarkable appearance of the rebel, perhaps the first step which he took with his most immediate and most dangerous followers, and therefore the reading in Josephus is not to be changed in accordance with our passage (in opposition to Kuinoel and Olshausen).² —How greatly under the worthless Felix the evil of *banditti* (τῶν σικαρίων, the *daggersmen*, see Suicer, *Thes.* II. p. 957: the article denotes the class of men) prevailed in Jerusalem and Judaea generally, see in Joseph. *Antt.* xx. 6 f.

Vv. 39, 40. *I am indeed* (μέν)—not the Egyptian, but—a *Jew from Tarsus* (and so apprehended by thee through being confounded with another), yet *I pray thee*, etc. — ἄνθρωπος] In his speech to the people Paul used the more honourable word ἀνὴρ (Schaefer, *ad Long.* p. 408). See xxii. 3. — οὐκ ἀσήμευ] See examples of this litotes in the designation of important cities, in Wetstein *ad loc.* Comp. Jacobs, *ad Achill. Tat.* p. 718. A conscious feeling of patriotism is implied in the expression. — κατέσ. τ. χ.] See on xii. 17. — πολλῆς δὲ σιγῆς γενομ.] “Conticuere omnes intentique ora tenebant,” Virgil. *Aen.* ii. 1. — τῇ Ἑβρ. διαλ.] thus not likewise in Greek, as in ver. 37, but in the *Syro-Chaldaic dialect of the country* (i. 19), in order, namely, to find a more favourable hearing with the people.—We may add, that the *permission to speak* granted by the tribune is too readily explainable from

¹ For different combinations with a view to the more exact determination of the time of this event, which, however, remains doubtful, see Wieseler, p. 76 ff.; Stölting, *Beitr. z. Exegese d. Paul. Br.* p. 190 ff.

² But there remains in contradiction both with our passage and with the τρισμυρίους of Josephus himself, his statement, *Antt.* xx. 8. 6, that 400 were slain and 200 taken prisoners; for in *Bell.* ii. 13. 5, he informs us that the *greater part* were either captured or slain. But this contradiction is simply chargeable to Josephus himself, as the incompatibility of his statements discloses a historical error, concerning which our passage shows decisively that it was committed either in the assertion that the *greater part* were captured or slain, or in the statement of the numbers in *Antt. l.c.*

the unexpected disillusion which he had just experienced, ver. 39, to admit of its being urged as a reason against the historical character of the speech (Baur, Zeller), just as the silence which set in is explainable enough as the effect of surprise in the case of the *mobile vulgus*. And if the following speech, as regards its *contents*, does not enter upon the position of the speaker towards the law, it was, in presence of the prejudice and passion of the multitude, a very *wise* procedure simply to set forth *facts*, by which the whole working of the apostle is apologetically exhibited.

CHAPTER XXII.

VER. 1. *νυνί*] is decided by its attestation. Elz. has *νῦν*. — Ver. 2. *προσεφώνει*] Tisch. Born. read *προσφωνεῖ*, following D E min. Theoph. Oec. Rightly; the *Recepta* is a mistaken alteration in accordance with xxi. 40, from which *πρωσεφώνησεν* is inserted in G, min. — Ver. 3. *μέν*] is wanting in important witnesses; deleted by Lachm. Born. But its non-logical position occasioned the omission. — Ver. 9. *καὶ ἔμφοβοι ἐγένοντο*] is wanting in A B H *ς*, min. and several vss. Deleted by Lachm. But the omission is explained by the *homocoteleuton*. Had there been interpolation, *ἐννεοί* from ix. 7 would have been used. — Ver. 12. *εὐσεβής*] is wanting in A, Vulg. Condemned by Mill. On the other hand, B G H *ς*, and many min. Chrys. Theophyl. have *εὐλαβής*, which Lachm. and Tisch. read. The omission of the word is to be considered as a mere transcriber's error; and *εὐλαβής* is to be preferred, on account of the preponderance of evidence. — Ver. 16. *αὐτοῦ*] Elz. has *τοῦ Κυρίου*, against decisive attestation. An interpretation, for which other witnesses have *Ἰησοῦ*. — Ver. 20. *Στεφάνον*] is wanting only in A, 68, and would fall, were it not so decidedly attested, to be considered an addition. But with this attestation the omission is to be explained by an error in copying (*Στεφανοῦ τοῦ*). — After *συνευδοκῶν* Elz. has *τῇ ἀναιρέσει αὐτοῦ*, which, however, is wanting in A B D E *ς*, 40, and some vss., and has come in from viii. 1 (in opposition to Reiche, *nov. descript. Codd. N. T.* p. 28). — Ver. 22. *καθῆκεν*] Elz. has *καθῆκον*, supported by Rinck, in opposition to decisive testimony. — Ver. 23. *ἀέρα*] D, Syr. Cassiod. have *οὐρανόν*. Recommended by Griesb., adopted by Born. But the evidence is too weak, and *οὐρ.* bears the character of a more precise definition of *ἀέρα*. — Ver. 24. *εἰσάγεσθαι*] Elz. has *ἄγεσθαι*, against greatly preponderating evidence. *ΕΙΣ* was absorbed by the preceding *ΟΣ*. *εἴπας* is to be read instead of *εἰπών*, according to decisive testimony, with Tisch. and Lachm. — Ver. 25. *πρότειναν*] has, among the many variations, — *πρότεεινεν* (Elz.), *προετείναντο*, *προσέτειναν*, *προσέτεινον*, *προσέτεινεν*, — the strongest attestation. The change of the plural into the singular is explained from the fact that

the previous context contains nothing of a number of persons executing the sentence, and therefore ὁ χιλιάρχος was still regarded as the subject. — Ver. 26. Before τί Elz. has ὅρα, against A B C E 8, min. Vulg. and other vss. So also Born., following D G H, min. vss. Chrys. Certainly “vox innocentissima” (Born.), but an addition by way of gloss according to these preponderating witnesses. — Ver. 30. παρά] Lachm. and Born. read ὑπό, according to A B C E 8, min. Theophyl. Oec. The weight of evidence decides for ὑπό. — After ἔλυσεν αὐτ. Elz. has ἀπὸ τ. δεσμῶν. An explanatory addition, against greatly preponderating testimony. — Instead of συνελθεῖν Elz. has ἐλθεῖν, against equally preponderant evidence. How easily might ΣΥΝ be suppressed in consequence of the preceding ΣΕΝ! — πᾶν τὸ συνέθριον] Elz. has ὅλον τὸ συνέθρ. αὐτῶν, against decisive evidence, although defended by Reiche, *l.c.* p. 28.

Vv. 1-3. Ἀδελφοὶ κ. πατέρες] quite a national address; comp. on vii. 2. Even Sanhedrists were not wanting in the hostile crowd; at least the speaker presupposes their presence. — ἀκούσατε κ.τ.λ.] *hear from me my present defence to you.* As to the double genitive with ἀκούειν, comp. on John xii. 46. — After ver. 1, a *pause*. — ἐγὼ μὲν] Luke has not at the very outset settled the logical arrangement of the sentence, and therefore mistakes the correct position of the μὲν, which was appropriate only after γεγενν. Similar examples of the deranged position of μὲν and δέ often occur in the classics. See Bäumlein, *Partik.* p. 168; Winer, p. 520 [E. T. 700]. — ἀνατεθραμμένος . . . νόμου] Whether the comma is to be placed after ταύτη (Alberti, Wolf, Griesbach, Heinrichs, Kuinoel, Lachmann, Tischendorf, de Wette) or after Γαμαλιήλ (Calvin, Beza, Castalio, and most of the older commentators, Bornemann), is—seeing that the meaning and the progression of the speech are the same with either construction—to be decided simply by the external structure of the discourse, according to which a new element is always introduced by the prefixing of a nominative participle: γεγεννημένος, ἀνατεθραμμένος, πεπαιδευμένος: *born at Tarsus in Cilicia, but brought up in this city (Jerusalem) at the feet of Gamaliel* (see on v. 34), *instructed according to the strictness of the ancestral law.* The latter after the general ἀνατεθραμμ. κ.τ.λ. brings into

relief a special point, and therefore it is not to be affirmed that *παρὰ τ. πόδ. Γαμ.* suits only *πεπαιδ.* (de Wette). — *παρὰ τοὺς πόδας*] a respectful expression (*τὴν πολλὴν πρὸς τὸν ἄνδρα αἰδῶ δεικνύς*, Chrysostom), to be explained from the Jewish custom of scholars sitting partly on the floor, partly on benches at the feet of their teacher, who sat more elevated on a chair (Schoettg. *in loc.*; Bornemann, *Schol. in Luc.* p. 179). The tradition that, until the death of Gamaliel, the scholars listened in a *standing* posture to their teachers (Vitranga, *Synag.* p. 166 f.; Wagenseil, *ad Sota*, p. 993), even if it were the case (but see on Luke ii. 46), cannot be urged against this view, as even the *standing* scholar may be conceived as being at the feet of his teacher sitting on the elevated *cathedra* (Matt. xxiii. 2; Vitranga, *l.c.* p. 165 f.). — *κατὰ ἀκρίβ. τοῦ πατρῷου νόμου*] *i.e.* in accordance with the strictness contained in (living and ruling in) the ancestral law. The genitive depends on *ἀκρίβ.* Erasmus, Castalio, and others connect it with *πεπαιδ.*, held to be used substantively (Hermann, *ad Viger.* p. 777): *carefully instructed in the ancestral law.* Much too tame, as careful legal instruction is after *ἀνατεθρ.* . . . *παρὰ τ. πόδ. Γαμαλ.* understood of itself, and therefore the progress of the speech requires special *climactic* force. — The *πατρῶος νόμος* is the law received from the fathers¹ (comp. xxiv. 14, xxviii. 17), *i.e.* the *Mosaic law*, but not including the precepts of the Pharisees, as Kuinoel supposes—which is arbitrarily imported. It concerned Paul here only to bring into prominence the *Mosaic* orthodox strictness of his training; the other *specifically Pharisaic* element was suggested to the hearer by the mention of Gamaliel, but not by *τ. πατρ. νόμου*. Paul expresses himself otherwise in Phil. iii. 5 and Gal. i. 14. — *ζηλωτὴς ὑπάρχ. τοῦ Θεοῦ*] so that I was a zealot for God (for the cause and glory of God), contains a special characteristic definition to *πεπαιδευμένος . . . νόμου*. Comp.

¹ Πατρῶα μὲν τὰ ἐκ πατέρων εἰς υἱὸς χωροῦντα, Ammonius, p. 111. Concerning the difference of *πατρῶος*, *πάτριος*, and *πατρικός*, not always preserved, however, and often obscured by interchange in the codd., see Schoemann, *ad Is.* p. 218; Maetzn. *ad Lycurg.* p. 127; Ellendt, *Lex. Soph.* II. p. 531 f. On *πατρῶος νόμος*, comp. 2 Macc. vi. 1; Joseph. *Antl.* xii. 3. 3; Xen. *Hell.* ii. 3. 2; Thuc. viii. 76. 6: *πάτριος νόμοι*.

Rom. x. 2. "Uterque locus quiddam ex mimesi habet; nam Judaei putabant se tantum tribuere Deo, quantum detraherent Jesu Christo," Bengel.

Vv. 4, 5. *Τάυτ. τ. ὁδόν*] for *Christianity* was in his case the evident cause of the enmity. Comp. on *ὁδός*, ix. 2, xviii. 25, xix. 9, 23. — *ἄχρι θανάτου*] Grotius appropriately remarks: "quantum scil. in me erat." It indicates how far the *intention* in the *ἐδίωξα* went, namely, even to the bringing about of their execution. — *ὁ ἀρχιερ.*] *The high priest at the time* (still living). See on ix. 2. — *μαρτυρεῖ*] not *futurum Atticum*, but: *he is* (as the course of the matter necessarily involves) *my witness*. — *καὶ πᾶν τὸ πρεσβυτ.*] *and the whole body of the elders*. Comp. on Luke xxii. 66, and the *γερονσία*, v. 21. — *πρὸς τοὺς ἀδελφούς*] *i.e. to the Jews*. See ix. 2. Bornemann: *against the Christians*. Paul would in that case have entirely forgotten his *pre-Christian* standpoint, in the sense of which he speaks; and the hostile reference of *πρὸς* must have been suggested by the context, which, however, with the simple *ἐπιστ. δεξάμ. πρὸς* is not at all here the case. — *καὶ τοὺς ἐκεῖσε* (*i.e. εἰς Δαμασκόν*) *ὄντας*] *also those who were thither*. Paul conceives them as having *come thither* (since the persecution about Stephen) and so being found there; hence *ἐκεῖσε* does not stand for *ἐκεῖ* (so still de Wette), but is to be explained from a pregnant construction common especially with later writers (Lobeck, *ad Phryn.* p. 44; comp. ii. 39, xxi. 3).

Vv. 6-11. See on ix. 3-8. Comp. xxvi. 13 ff. *ἰκανόν*] *i.e. of considerable strength*. It was a light of *glory* (ver. 11) dazzling him; more precisely described in xxvi. 13. — Ver. 10 *ὣν τέτακταί σοι ποιῆσαι*] *what is appointed to thee to do*; by whom, is left entirely undetermined. Jesus, who appeared to him, does not yet express Himself more precisely, but means: *by God*, ver. 14. — Ver. 11. *ὥς δὲ οὐκ ἐνέβλεπον*] *but when I beheld not*, when sight failed me; he could not open his eyes, ver. 13. Comp. on the absolute *ἐμβλέπειν*, Xen. *Mem.* iii. 11. 10; 2 Chron. xx. 24.

Vv. 12-15. *But Ananias, a religious man according to the law, attested* (praised, comp. x. 22, vi. 3) *by all the Jews resident*

(in Damascus), thus a mediator, neither hostile to the law nor unknown! — ἀνάβλεψον . . . ἀνέβλεψα εἰς αὐτόν] ἀναβλέπειν, which may signify as well to look up, as also *visum recuperare* (see on John ix. 11, and Fritzsche, *ad Marc.* p. 328), has here (it is otherwise in ix. 17, 18) the former meaning, which is evident from εἰς αὐτόν: look up! and at the same hour I looked up to him. We are to conceive the apostle as sitting there blind with closed eyelids, and Ananias standing before him. — προεχειρ.] has appointed thee thereto. See on iii. 20; comp. xxvi. 16. — τὸν δίκαιον] Jesus, on whom, as the *righteous* (2 Cor. v. 21), the divine will to save (τὸ θέλημα αὐτοῦ) was based. Comp. iii. 14, vii. 52. — πρὸς πάντ. ἀνθρ.] Direction of the ἔση μάρτ., as in xiii. 31: to all men.¹

Ver. 16. Τί μέλλεις;] Why tarriest thou? μέλλειν so used only here in the N. T.; frequent in the classics. The question is not one of reproach, but of excitement and encouragement. — ἀπόλουσαι τὰς ἁμαρτ. σου] let thyself be baptized and (thereby) wash away thy sins. Here, too, baptism is that by means of which the forgiveness of the sins committed in the pre-Christian life takes place.² Comp. ii. 38; Eph. v. 26; and see on 1 Cor. vi. 11. Calvin inserts saving clauses, in order not to allow the grace to be bound to the sacrament. As to the purposely-chosen middle forms, comp. on 1 Cor. x. 2. — ἐπικαλ. τὸ ὄνομα αὐτοῦ] Wolf appropriately explains: "postquam invocaveris atque ita professus fueris nomen Domini (as the Messiah). Id scilicet antecedere olim debebat initiationem per baptismum faciendam."

Vv. 17, 18. With this the history in ix. 26 is to be completed. — καὶ προσευχομένου μου] a transition to the genitive absolute, independent of the case of the substantive. See Bernhardt, p. 474; Kühner, § 681; Stallb. *ad Plat. Rep.* p. 518 A. — ἐκστάσει] see on x. 10. The opposite: γίνεσθαι ἐν ἑαυτῷ, xii. 11. Regarding the non-identity of this ecstasy with 2 Cor. xiii. 2 ff., see *in loc.* — οὐ παραδεξ. σ. τ. μάρτ.

¹ That is, according to the popular expression: before all the world. Frequently so in Isocrates. See Bremi, *ad Panegy.* 23, p. 28. But the universal destination of the apostle is implied therein. Comp. ver. 21.

² Comp. the Homeric ἀπολυμαίνεσθαι, *Il.* i. 113 f., and Nägelsbach *in loc.*

περὶ ἐμοῦ] περὶ ἐμοῦ is most naturally to be attached to τ. μαρτυρ., as μαρτυρεῖν περὶ is quite usual (very often in John). Winer, p. 130 [E. T. 172], connects it with παραδ. Observe the order: *thy* witness of *me*.

Vv. 19—21. "I interposed by way of objection¹ the contrast, in which my working *for* Christianity (my μαρτυρία) would appear toward my former *hostile* working² (which contrast could not but prove the truth and power of my conversion and promote the acceptance of my testimony), and (ver. 21) —Christ repeated His injunction to depart, which He further specially confirmed by ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἔξαποστ. σε." "Commemorat hoc Judaeis Paulus, ut eis declararet summum amorem, quo apud eos cupivit manere iisque praedicare; quod ergo iis relictis ad gentes iverit, non ex suo voto, sed Dei jussu compulsus fuisse," Calovius. — αὐτοὶ ἐπιστ.] is necessarily to be referred to the subject of παραδέχονται, ver. 18, to the Jews *in Jerusalem*, not to the *foreign* Jews (Heinrichs). — ἐγὼ ἤμην κ.τ.λ.] *I was there*, etc. — καὶ αὐτός] *et ipse*, as well as other hostile persons. On συνευδοκ., comp. viii. 1. — Ver. 21. ἐγὼ] with strong emphasis. Paul has to confide in and obey this *I*. — ἔξαποστελῶ] This promised future sending forth ensued at xiii. 2, and how effectively! see Rom. xv. 19. — εἰς ἔθνη] *among Gentiles*.

Ver. 22. Ἀχρι τούτου τοῦ λόγου] namely, ver. 21, εἶπε πρὸς με πορεύου, ὅτι εἰς ἔθνη μακρ. ἔξαποστ. σε. This expression inflamed the jealousy of the children of Abraham in their pride and contempt of the Gentiles, all the more that it appeared only to confirm the accusation in xxi. 28. It cannot therefore surprise us that the continuation of the

¹ Ewald, p. 438, understands ver. 19 f. not as an objection, but as *assenting*: "however humanly intelligible it might strictly be, that the Jews would not hear him." But the extraordinary revelation in itself most naturally presupposes in Paul a human conception *deviating* from the intimation contained in it, to which the heavenly call runs counter, as often also with the prophets (Moses, Jeremiah, etc.), the divine intimation encounters human scruples. If, moreover, the words here were meant as *assenting*, we should necessarily expect a hint of it in the expression (such as: ναί, κύριε).

² In which I was engaged in bringing believers to prison (φυλακίζ., Wisd. xviii. 4), and in scourging them (Matt. x. 17), now in this synagogue, and now in that (κατὰ τὰς συναγ.). Comp. xxvi. 11.

speech was here rendered impossible, just as the speech of Stephen and that of Paul at the Areopagus was broken off on analogous occasions of offence (which Baur makes use of against its historical character). — οὐ γὰρ καθήκεν κ.τ.λ.] *for it was not fit that he should remain in life*; he ought not to have been protected in his life, when we designed to put him to death (xxi. 31). Comp. Winer, p. 265 [E. T. 352].

Ver. 23. *They cast off their clothes, and hurled dust in the air* (as a symbol of throwing stones),—both as the signal of a rage ready and eager personally to execute the αἵρε ἀπὸ τῆς γῆς τὸν τοιοῦτον! The objection of de Wette, that in fact Paul was in the power of the tribune, counts for nothing, as the gesture of the people was only a demonstration of their own vehement *desire*. Chrysostom took it, unsuitably as regards the sense and the words, of *shaking out their garments* (τὰ ἱμάτια ἐκτινάσσοντες κονιορτὸν ἔβαλον ὥστε χαλεπωτέραν γενέσθαι τὴν στάσιν τοῦτο ποιούσιν, ἢ καὶ φοβῆσθαι βουλόμενοι τὸν ἄρχοντα). Wetstein, Heinrichs, Kuinoel, Hackett, and others explain it of *waving their garments*, by which means those at a distance signified their assent to the murderous exclamations of those standing near; and the throwing of the dust at all was only *signum tumultus*. But the text contains nothing of a distinction between those standing near and those at a distance, and hence this view arbitrarily mutilates and weakens the unity and life of the scene. The ῥίπτ. τ. ἱμάτ. is not to be explained from the waving of garments in Lucian, *de saltat.* 83 (but see the emendation of the passage in Bast, *ad Aristænet. epp.* p. 580, ed. Boisson.); Ovid, *Amor.* iii. 2. 74 (when it is a token of approbation, see Wetstein); but—in connection with the cry of extermination that had just gone before—from the laying aside of their garments with a view to the stoning (ver. 20, vii. 58), to which, as was well known, the Jews were much inclined (v. 26, xiv. 19; John x. 31 ff.). On ῥίπτειν τὰ ἱμάτ., comp. Plat. *Rep.* p. 473 E; Xen. *Anab.* i. 5. 8.

Ver. 24. It is unnecessarily assumed by Heinrichs, Kuinoel, and de Wette that the tribune did not understand the Hebrew

address. But the tumult, only renewed and increased by it, appeared to him to presuppose some secret crime. He therefore orders the prisoner to be brought into the barracks, with the command *εἰπας* (see Buttmann, *neut. Gr.* p. 236 f. [E. T. 275]), to examine him by the application of scourging (*ἀνετάζεσθαι*, Susannah 14, Judg. vi. 29, not preserved in Greek writers, who have *ἐξετάζεσθαι*), in order to know *on account of what offence* (xiii. 28, xxiii. 28, xxv. 18, xxviii. 18) *they so shouted to him* (to Paul, comp. xxiii. 18). — *αὐτῷ*] for the crying and shouting were a hostile *reply* to him, vv. 22, 23. On *ἐπιφ. τινι*, comp. Plut. *Pomp.* 4. Bengel well remarks: “*acclamare dicuntur auditores verba facienti.*” Comp. xii. 22; Luke xxiii. 21; 3 Macc. vii. 13. — Moreover, it was *contrary* to the Roman criminal law for the tribune to begin the investigation with a view to bring out a confession *by way of torture* (L. 1, D. 48. 18), not to mention that here it was not a *slave* who was to be questioned (L. 8, *ibid.*). As in the case of Jesus (John xix. 1), it was perhaps here also the contentment of the people that was intended. Comp. Chrysostom: *ἀπλῶς τῇ ἐξουσίᾳ χρᾶται* (the tribune), *καὶ ἐκείνοις πρὸς χάριν ποιεῖ . . . ὅπως παύσειε τὸν ἐκείνων θυμὸν ἄδικον ὄντα.*

Vv. 25—27. *Ὡς δὲ προέτειναν αὐτὸν τοῖς ἰμάσιν.*] *But when they had stretched him before the thongs.* Those who were to be scourged were bound and stretched on a stake. Thus they formed the object stretched out before the thongs (the scourge consisting of thongs, comp. *bubuli cottabi*, Plaut. *Trin.* iv. 3. 4). Comp. Beza: “*quum autem eum distendissent loris (caedendum).*” On *ἰμάς* of the leathern whip, comp. already Hom. *Il.* xxiii. 363; Anthol. vi. 194; Artemidor. ii. 53. The subject of *προέτ.* is those charged with the execution of the punishment, the Roman soldiers. Following Henry Stephanus, most expositors (among them Grotius, Homberg, Loesner, Heinrichs, Kuinoel, Olshausen) take *προτείνειν* as equivalent to *προβάλλειν* (Zonaras: *προτείνουσιν ἀντὶ τοῦ προτιθέασιν καὶ προβάλλονται*): *cum loris cum obtulissent* s. *tradidissent*. But *προτείνειν* never means simply *tradere*, but always *to stretch before, to hold before*, sometimes in the

literal, sometimes in a figurative¹ sense. But here the context, treating of a scourging, quite demands the entirely literal rendering. Others take τοῖς ἰμᾶσιν instrumentally (comp. Vulg.: "cum adstrinxissent eum loris"), of the thongs with which the delinquent was either merely bound (Erasmus, Castalio, Calvin, de Dieu, Hammond, Bengel, Michaelis, also Luther), or, along with that, was placed in a suspended position (Scaliger, *Ep.* ii. 146, p. 362). But in both cases not only would τοῖς ἰμᾶσιν be a very unnecessary statement, but also the προ in προέτ. would be without reference; and scourging *in a suspended position* was not a usual, but an extraordinary and aggravated, mode of treatment, which would therefore necessarily have been here definitely noted. — εἰ ἄνθρ. Ῥωμ. κ. ἀκατάκρ. κ.τ.λ.] See on xvi. 37. The problematic form of interrogation: *whether*, etc. (comp. on i. 6), has here a dash of *irony*, from the sense of right so roughly wounded. The καί is: *in addition thereto*. Δύο τὰ ἐγκλήματα καὶ τὸ ἄνευ λόγου καὶ τὸ Ῥωμαῖον ὄντα, Chrysostom. On the non-use of the right of citizenship at *Philippi*, see on xvi. 23. — Ver. 27. *Thou art a Roman?* A question of *surprise*, with the emphatic contemptuous σί.

Vv. 28, 29. Ἐγὼ πολλοῦ κεφαλ. κ.τ.λ.] The tribune, to whom it was known that a native of Tarsus had not, *as such*, the right of citizenship, thinks that Paul must probably have come to it by purchase, and yet for this the arrested Cilician appears to him too poor. With the sale of citizenship, it was sought at that time (Dio Cass. lx. 17)—by an often ridiculed abuse—to fill the imperial chest. Comp. Wetstein and Jacobs, *ad Del. Epigr.* p. 177.—See examples of κεφάλαιον, *capital, sum of money*,—as to the use of which in ancient Greek (Plat. *Legg.* v. p. 742 C) Beza was mistaken—in Kypke, II. p. 116. — ἐγὼ δὲ καὶ γεγέννημαι] *But I am even so (καί) born*, namely, as Ῥωμαῖος, so that *my πολιτεία*, as hereditary, is even γενναιότερα! a bold answer, which did not fail to make its impression.

¹ For example, of the holding forth or offering of conditions, of a gain, of money, of the hand, of friendship, of a hope, of an enjoyment, and the like, also of pretexts. See Bornemann, *Schol. in Luc.* p. 181 f.; Valckenaer, *ad Callim. fragm.* p. 224.

— καὶ ὁ χιλ. δὲ ἐφοβ.] *and the tribune also was afraid.* On καὶ . . . δέ, *atque etiam*, see on John vi. 51. “*Facinus est, vinciri civem Romanum; scelus, verberari; prope parricidium necari*,” Cic. *Verr.* v. 66. Comp. on xvi. 37. And the binding had taken place with arbitrary violence *before any examination*.¹ It is otherwise xxiv. 27, xxvi. 29. See on these two passages. Therefore δεδεκώς, which evidently points to xxi. 33, is not to be referred, with Böttger, *Beitr.* II. p. 6, to the *binding with a view to scourging* (on account of ver. 30); nor, with de Wette, is the statement of the fear of the tribune to be traced back to an error of the reporter, or at all to be removed by conjectural emendation (Rinck: δεδάρκως). And that Paul was still bound after the hearing (xxiii. 18), was precisely *after* the hearing and after the occurrences in it in due order. See Böttger, *l.c.*; Wieseler, p. 377. — καὶ ὅτι] dependent on ἐφοβ.: *and because he was in the position of having bound him.*

Ver. 30. Τὸ τί κατηγο. παρὰ τ. Ἰουδ.] is an epexegetical definition of τὸ ἀσφαλές. The article, as in iv. 21. The τί is nominative. Comp. Thuc. i. 95. 2: ἀδικία πολλή κατηγορεῖτο αὐτοῦ ὑπὸ τῶν Ἑλλήνων, Soph. *O. R.* 529. — ἔλυσεν αὐτόν] Lysias did not immediately, when he learned the citizenship of Paul, order him to be loosed, but only on the following day, when he placed him before the chief priests and in general the whole Sanhedrim (τοὺς ἀρχιερεῖς καὶ πᾶν τὸ συνέδρ., comp. Matt. xxvi. 59; Mark xiv. 55). This was quite *the proceeding of a haughty consistency*, according to which the Roman, notwithstanding the ἐφοβήθη, could not prevail upon himself to expose his mistake by an *immediate* release of the Jew. Enough, that he ordered them to refrain from the scourging not yet begun; the binding had at once taken place, and so he left him bound until the next day, when the publicity of the further proceedings no longer permitted it. Kuinoel's view, that ἔλυσεν refers to the releasing from the *custodia militaris*, in which the tribune had commanded the apostle to be placed (bound with a chain to a soldier)

¹ During imprisonment preparatory to trial binding was legally admissible, so far as it was connected with the *custodia militaris*.

after the assurance that he was a Roman citizen, is an arbitrary idea forced on the text, as ἔλυσεν necessarily points back to δεδεκώς, ver. 29 (and this to xxi. 33). — καταγαγών] from the castle of Antonia down to the council-room of the Sanhedrim.¹ Comp. xxiii. 10.

¹ See also Wieseler, *Beitr. z. Würdig. d. Ev.* p. 211.

CHAPTER XXIII.

VER. 6. υἱὸς Φαρισαίων] approved by Griesb., adopted by Lachm. Tisch. Born., according to A B C \aleph , min. Syr. Vulg. Tert. But Elz. and Scholz have υἱὸς Φαρισαίου. The sing. was inserted, because people thought only of the relation of the son to the father. — Ver. 7. λαλήσαντος] Lachm. reads εἰπόντος, only according to A E \aleph , min. — τῶν Σαδδ.] The article is to be deleted with Lachm. Tisch. Born. on preponderating evidence. — Ver. 9. οἱ γραμματεῖς τοῦ μέρους τῶν Φαρισ.] A E, min. Copt. Vulg. have τινὲς τῶν Φαρισ.; so Lachm. But B C \aleph , min. vss. and Fathers have τινὲς τῶν γραμματέων τοῦ μέρ. τ. Φαρισ.; so Born. Lastly, G H, min. Aeth. Oec. have γραμματεῖς τοῦ μέρ. τ. Φαρισ.; so Tisch. At all events, τινὲς is thus so strongly attested that it must be regarded as genuine. It was very easily passed over after ἀναστάντες. But with τινὲς the genitive τῶν γραμματ. κ.τ.λ. originally went together, so that the omission of τινὲς drew after it the conversion of τῶν γραμματ. into γραμματεῖς (Tisch.) and οἱ γραμματεῖς (Elz.). The reading of Lachm. is an abbreviation, either accidental (from homoeoteleuton) or intentional (from the deletion of the intervening words superfluous in themselves). We have accordingly, with Born., to read: τινὲς τῶν γραμματέων τοῦ μέρ. τῶν Φαρισ.—After ἄγγελος Elz. has, against greatly preponderating testimony, μὴ θεομαχῶμεν, which was already rejected by Erasm. and Mill as an addition from v. 39, and, following Griesb., by all the more recent editors (except Reiche, *l.c.*, p. 28). — Ver. 10. εὐλαβηθεῖς] Preponderant witnesses have indeed φοβηθεῖς, which Griesb. has recommended and Lachm. adopted; but how easily was the quite familiar word very early substituted for εὐλαβ., which does not elsewhere occur in that sense in the N. T.! — Ver. 11. After θάρσει Elz. has Παῦλε, in opposition to A B C* E \aleph , min. vss. Theophyl. Oec. Cassiod. Ambrosiast. An addition for the sake of completeness. Ver. 12. συστροφὴν οἱ Ἰουδαῖοι] Elz. Rinck read τινὲς τῶν Ἰουδαίων συστρ., in opposition to A B C E \aleph , min. Copt. Syr. p. Aeth. Arm. Chrys. Occasioned by ver. 13. — Ver. 13. ποιησάμενοι is to be read instead of πεποιηκότες, with Lachm. Tisch. Born., on decisive testimony. — Ver. 15. After

ὅπως Elz. has αὔριον. An addition from ver. 20, against decisive evidence. — πρὸς ὑμᾶς] Lachm. Tisch. Born. read εἰς ὑμᾶς, following A B E \aleph , lo^{ti}. Sahid. Rightly; πρὸς is the more usual. — Ver. 16. τὴν ἐνέδραν] B G H, min. Chrys. Theophyl. Oec. have τὸ ἐνέδρον, which Griesb. and Rinck have recommended, and Tisch. and Born. (not Lachm.) have adopted. But the preponderance of the Codd. is in favour of τὴν ἐνέδραν. The neuter was known to the transcribers from the LXX., therefore the two forms might easily be interchanged. — Ver. 20. μέλλοντες] Lachm. Tisch. Born. read μέλλων, after A B E, min. Copt. Aeth. The very weakly attested *Recepta* is from ver. 15. \aleph^* has μέλλον, \aleph^{**} μελλόντων. — Ver. 25. περιέχουσιν] Lachm. Born. read ἔχουσιν, according to B E \aleph , min. Neglect of the (not essential) compound. — Ver. 27. αὐτόν] is wanting in A B E \aleph , min. Chrys. Oec. Deleted by Lachm. and Born. But how easily was the quite unessential word passed over! — Ver. 30. μέλλειν ἔσεσθαι] Lachm. Born. have only ἔσεσθαι, according to A B E \aleph , min. But the future infinitive made μέλλειν appear as superfluous; there existed no reason for its being added.—After ἔσεσθαι Elz. Scholz have ὑπὸ τῶν Ἰουδαίων, which is deleted according to preponderant evidence as a supplementary addition. Instead of it, Lachm. and Born. have ἐξ αὐτῶν (with the omission of ἐξ αὐτῆς), following A E \aleph , min. vss. But ἐξ αὐτῶν is also to be regarded as a marginal supplement (as the originators of the ἐπιβουλὴ are not mentioned), which therefore displaced the original ἐξ αὐτῆς. —The conclusion of the letter ἔρρωσο is wanting in A B 13, Copt. Aeth. Sahid. Vulg. ms. Deleted by Lachm. Tisch. Born.; and rightly, as it is evidently an addition from xv. 29, from which passage H, min. have even ἔρρωσθε. — Ver. 34. After ἀναγν. δέ Elz. has ὁ ἡγεμὼν, against decisive testimony. — Ver. 35. ἐκέλευσέ τε] Lachm. Tisch. Born. read κελεύσας, after A B E \aleph^{**} (\aleph^* has κελεύσαντος), min. Syr. p. The *Recepta* is a stylistic emendation.

Vv. 1, 2. Paul, with the free and firm look (ἀτενίσας τῷ συνεδρ.) in which his good conscience is reflected, commences an address in his own defence to the Sanhedrim, and that in such a way as—without any special testimony of respect (comp. iv. 8, vii. 2) for the sacred court, and with perfect freedom of apostolic self-reliance (which is recognisable in the simple ἄνδρες ἀδελφοί)—to appeal first of all to the pure self-consciousness of his working as consecrated to God. The proud and brutal (Joseph. *Antt.* xx. 8 f.) high priest sees in this nothing but insolent presumption, and makes him be

stopped by a blow on the mouth from the continuance of *such* discourse. — *πάσῃ συνειδ. ἀγ.*] *with every good conscience*, so that in every case I had a good conscience, *i.e.* agreeing with the divine will (1 Tim. i. 5, 19; 1 Pet. iii. 16). Comp. on xx. 19.—In the *ἐγώ* at the commencement is implied a moral self-consciousness of rectitude. — *πεπολίτευμαι τῷ Θεῷ*] *I have administered* (and still administer, *perfect*) *mine office for God*, in the service of God (Rom. i. 9); dative of destination. He thus designates his apostolic office in its relation to the divine polity of the church; see on Phil. i. 27. — *ὁ δὲ ἀρχιερεὺς Ἀνανίας*] Ver. 4 proves that this (see Krebs, *Obs. Flav.* p. 244 ff.) was the high priest actually discharging the duties of the office at the time. He was the son of Nebedaeus (Joseph. *Antt.* xx. 5. 2), the successor of Joseph the son of Camydus (*Antt.* xx. 1. 3, 5. 2), and the predecessor of Ishmael the son of Phabi (*Antt.* xx. 8. 8, 11). He had been sent to Rome by Quadratus, the predecessor of Felix, to answer for himself before the Emperor Claudius (*Antt.* xx. 6. 2, *Bell.* ii. 12. 6); he must not, however, have thereby lost his office, but must have continued in it after his return. See Anger, *de temp. rat.* p. 92 ff. As ver. 4 permits for *ὁ ἀρχιερ.* only the strict signification of the high priest *performing the duties*, and not that of one of the plurality of *ἀρχιερεῖς*,¹ and as the deposition of Ananias is a mere supposition, the opinion defended since the time of Lightfoot, p. 119 (comp. *ad Joh.* p. 1077), by several more recent expositors (particularly Michaelis, Eichhorn, Kuinoel, Hildebrand, Hemsén), is to be rejected,—namely, that Ananias, deposed from the time of his suit at Rome, had at this time only temporarily administered (usurped) the office during an interregnum which took place between his successor Jonathan and the latter's successor Ishmael. Against this view it is specially to be borne in mind, that the successor of Ananias was *Ishmael*, and not *Jonathan* (who had been at an earlier period high priest, Joseph. *Antt.* xviii. 4. 3, 5. 3); for in the alleged probative passages (*Antt.* xx. 8. 5, *Bell.* ii. 13. 3), where the murder of the *ἀρχιερεὺς* Jonathan is recorded, this

¹ In opposition to van Hengel in the *Godgel. Bijdrag.* 1862, p. 1001 ff., and Trip, p. 251 ff.

ἀρχιερ. is to be taken in the well-known wider titular sense. Lastly, Basnage (ad an. 56, § 24) quite arbitrarily holds that at this time Ishmael was already high priest, but was absent from the hastily (?) assembled Sanhedrim, and therefore was represented by the highly respected (*Antt.* xx. 9. 2) Ananias. — τοῖς παρεστ. αὐτῷ] *to those who* (as officers in attendance on the court) *stood beside him*, Luke xix. 24. — τύπτ. αὐτοῦ τὸ στ.] *to smite him on the mouth.* Comp. as to the αὐτοῦ placed first, on John ix. 15, xi. 32, *al.*

Ver. 3. The words contain *truth freely expressed in righteous apostolic indignation*, and require no excuse, but carry in themselves (καὶ σὺ κάθη κ.τ.λ.) their own justification. Yet here, in comparison with the calm meekness and self-renunciation of Jesus (John xviii. 22; comp. Matt. v. 39), the ebullition of a vehement temperament is not to be mistaken. — τύπτειν¹ σὲ μέλλει ὁ Θεός is not to be understood as an imprecation (Camerarius, Bolten, Kuinoel), but—for which the categorical μέλλει is decisive—as a *prophetic announcement* of future certain retribution; although it would be arbitrary withal to assume that Paul must have been precisely aware of the destruction of Ananias as it afterwards in point of fact occurred (he was murdered in the Jewish war by sicarii, Joseph. *Bell.* ii. 17. 9). — τοῖχε κεκον.] *figurative designation of the hypocrite*, inasmuch as he, with his concealed wickedness, resembles a wall beautifully whitened without, but composed of rotten materials within. See Senec. *de provid.* 6; *Ep.* 115; Suicer, *Thes.* II. p. 144. Comp. Matt. xxiii. 27. — καὶ σὺ] *thou too*, even thou, who yet as high priest shouldst have administered thine office quite otherwise than at such variance with its nature. — κρίνων] *comprises the official capacity, in which the high priest sits there*; hence it is not, with Kuinoel, to be taken in a future sense, nor, with Henry Stephanus, Pricaeus, and Valckenaer, to be accented κρινῶν. The classical παρα-

¹ Observe the prefixing of the τύπτειν, which returns the blow *just received* in a higher sense on the high priest. That the command of the high priest was not executed (Baumgarten, Trip), is an entirely arbitrary assumption. Luke would have mentioned it, because otherwise the reader could not but understand the execution as having ensued.

νομῆν, to act contrary to the law, is not elsewhere found in the N. T.

Vv. 4, 5. *Παρεστῶτες*] as in ver. 2. — τὸν ἀρχιερ. τ. Θεοῦ] the holy man, who is God's organ and minister. — οὐκ ᾔδειν κ.τ.λ.] *I knew not that he is high priest.* It is absolutely incredible that Paul was *really* ignorant of this, as Chrysostom,¹ Oecumenius, Lyra, Beza, Clarius, Cornelius a Lapide, Calovius, Deyling, Wolf, Michaelis, Sepp, and others (comp. also Ewald, Holtzmann, p. 684, Trip) assume under various modifications. For, although after so long an absence from Jerusalem he might not have known the person of the high priest (whose office at that time frequently changed its occupants) by sight, yet he was much too familiar with the arrangements of the Sanhedrim not to have known the high priest by his very activity in directing it, by his seat, by his official dress, etc. The contrary would only be credible in the event of Ananias not having been the real high priest, or of a vacancy in the office having at that time taken place (but see on ver. 2), or of such a vacancy having been erroneously assumed by the apostle,² or of the sitting having been an irregular one,—not at least superintended by the high priest, and perhaps not held in the usual council-chamber,—which, however, after xxii. 30, is the less to be assumed, seeing that the assembly, expressly commanded by the tribune, and at which he himself was present (ver. 10), was certainly opened in proper form, and was only afterwards thrown into confusion by the further sagacious conduct of the apostle (ver. 6 ff.). Entirely in keeping, on the other hand, with the irritated frame of Paul, is the *ironical* mode of taking it (*τινές* already in Chrysostom, further, Calvin, Camerarius, Lorinus in Calovius, Marnixius in Wolf, Thiess, Heinrichs; comp. also Grotius), according to which he bitterly enough (and ἀδελφοί makes the irony only the more

¹ Rejecting the ironical view, Chrysostom says: καὶ σφόδρα πείθομαι, μὴ εἰδέναι αὐτὸν, ὅτι ἀρχιερεύς ἐστι· διὰ μακροῦ μὲν ἐπανελθόντα χρόνου, μὴ συγγινόμενον δὲ συνεχῶς Ἰουδαίοις, ὁρῶντα δὲ καὶ ἐκείνον ἐν τῷ μέσῳ μετὰ πολλῶν καὶ ἱτέρων.

² This hypothesis cannot be accepted, as Paul had already been for so many days in Jerusalem; therefore the interpretation of Beelen: “je ne savais pas, qu'il y eût un souverain Pontife,” is a very unfortunate expedient. ἀρχιερ. did not require the article any more than in John xviii. 13, xi. 49, 51.

sharp) veils in these words the thought: "a man, who shows himself so unholy and vulgar, I could not at all regard as the high priest." Comp. Erasmus.¹ What an appropriate and cutting defence against the reproach, ver. 4! It implies that he was obliged to regard an ἀρχιερεύς, who had acted so unworthily, as an οὐκ ἀρχιερεύς (2 Macc. iv. 13).. Others, against linguistic usage (comp. on vii. 18), have endeavoured to alter the meaning of οὐκ ᾔδειν, either: *non agnosco* (so, with various suggestions, Cyprian, Augustine, Bedā, Piscator, Lightfoot, Keuchen, and others), or *non reputabam* (so Simon Episcopus, Limborch, Wetstein, Bengel, Morus, Stolz, Kuinoel, Olshausen, and others, also Neander), so that Paul would thus confess that his conduct was rash. This confession would be a foolish one, inconsistent with the strong and clear mind of the apostle in a critical situation, and simply compromising him. Baumgarten has the correct view, but will not admit the irony. But this *must* be admitted, as Paul does not say οὐκ ἔγνων, or the like; and there exists a *holy* irony. Lange, *apost. Zeitalt.* II. p. 314, imports ideas into the passage, and twists it thus: "Just because it is written, Thou shalt not curse the ruler of thy people, and YE have cursed the high priest of our people (Christ), for that reason I knew not that this is a high priest." Zeller understands the words (left by de Wette without definite explanation) as an actual *untruth*, which, however, is only put into the mouth of the apostle by the *narrator*. But such a fiction, which, according to the naked meaning of the words, would have put a *lie* into the mouth of the holy apostle, is least of all to be imputed to a *maker* of history. The *exceptionableness* of the expression helps to warrant the certainty of its *originality*. — γέγραπται γάρ] gives the reason of οὐκ ᾔδειν. In consequence, namely, of the scriptural prohibition quoted, Paul would not have spoken κακῶς against the high priest, had not the case of the οὐκ ᾔδειν occurred (by the conduct of the man!). The passage itself is Ex. xxii. 28, closely after the LXX.: *a ruler of thy*

¹ Baur also, I. p. 237, ed. 2, recognises the admissibility of no other view than the *ironical*; but even thus he sees in it an element of the unworthiness of the (fictitious) story.

people thou shalt (future, see on Matt. i. 21) not revile = *κακο-λογεῖν*, xix. 9. The opposite: *εὖ εἰπεῖν*, to praise, *εὖ λέγειν*, Hom. *Od.* i. 302; Xen. *Mem.* ii. 3. 8. The senarian metre in our passage is accidental (Winer, p. 595 [E. T. 798]).

Vv. 6, 7. Whether the irony of ver. 5 was understood by the Sanhedrists or not, Paul at all events now knew that here a plain and straightforward defence, such as he had begun (ver. 1), was quite out of place. With great presence of mind and prudence he forthwith resorts to a means—all the more effectual in the excited state of their minds—of bringing the two parties, well known to him in the council, *into collision with one another*, and thereby for the time disposing the more numerous party, that of the Pharisees, *in favour of his person and cause*. He did not certainly, from his knowledge of Pharisaism and from his previous experiences, conceive to himself the possibility of an actual “internal crisis” among the Pharisees (Baumgarten); but by the enlisting of their sectarian interests, and preventing their co-operation with the Sadducees, much was gained in the present position of affairs, especially in presence of the tribune, for Paul and his work. — *ἐν τῷ συνεδρ.*] so that he thus did not direct this exclamation (*ἔκραξεν*) to any definite individuals. — *ἐγὼ Φαρις. εἰμι, υἱὸς Φαρις.*] *i.e.* I for my part *am a Pharisee, a born Pharisee*. The plural *Φαρισαίων* refers to his male ancestors (father, grandfather, and perhaps still further back), not, as Grotius thinks, to his father and mother, as the mother here, where the *sect* was concerned, could not be taken into account (it is otherwise with Phil. iii. 5, *ἐξ Ἑβρ.*). We may add, that Paul’s still affirming of himself the *Φαρισαίων εἶναι* is as little untrue as Phil. iii. 5 (in opposition to Zeller). He designates himself as a *Jew*, who, *as such*, belonged to no other than the religious society of the Pharisees; and particularly in the doctrine of the resurrection, Paul, as a Christian, continued to defend the confession of the Pharisees (in opposition to all Sadduceeism) according to its truth confirmed in the case of Christ Himself (iv. 1 f.). His contending against the legal righteousness, hypocrisy, etc., of the Pharisees, and his consequent labouring in an anti-Pharisaical sense, were directed not against the sect *in itself*, but

against its moral and other perversions. Designated a Jew, Paul still remained what he was from his birth, a Pharisee, and as such an *orthodox* Jew, in contrast to Sadducean naturalism. — *περὶ ἐλπ. καὶ ἀναστ. νεκρ. ἐγὼ κρίν.*] *on account of hope, etc.; hope and (and indeed, as regards its object) resurrection of the dead it is, on account of which I (ἐγὼ has the emphasis of the aroused consciousness of unjust treatment) am called in question.* Comp. xxiv. 15, xxvi. 6–8. As the accusations contained in xxi. 28, οὗτος . . . διδάσκων,¹ were nothing else than hateful perversions of the proposition: “This man preaches a new religion, which is to come in place of the Mosaic in its subsisting form;” and as in this new religion, in point of fact, everything according to its highest aim culminated in the hope of the Messianic salvation, which will be realized by the resurrection of the dead (1 Cor. xv.): so it follows that Paul has put the cause of the κρίνομαι in the *form* most suited to the critical situation of the moment, without altering the *substance* of the matter as it stood objectively.² — *στάσις τῶν Φαρισ. καὶ Σαδδ.*] without repetition of τῶν (see the critical remarks): *the Pharisees and Sadducees*, the two parties conceived of together as the corporation of the Sanhedrim (comp. on Matt. iii. 6), *became at variance* (xv. 2), *and the mass*—the multitude of those assembled—*was divided*.

Ver. 8. *For the Sadducees, indeed, maintained, etc.* — *μηδὲ ἄγγελον μήτε πνεῦμα*] *not even angel or spirit* (generally). The *μήτε πνεῦμα* is logically subordinate to the *μηδὲ ἄγγ.* (inasmuch as *πνεῦμα* is conceived as being homogeneous with *ἄγγελος*); for τὰ ἀμφοτέρα divides the objects named into two classes, namely (1) ἀνάστασις, and (2) ἄγγελος and πνεῦμα. Hence *μηδέ* before *ἄγγελ.* is to be defended, and not (in opposition to Fritzsche, *ad Marc.* p. 158, and Lachmann) to be

¹ The untruth added to these accusations, ἔτι τε καὶ Ἑλληνας; κ.τ.λ., Paul might here with reason leave entirely out of consideration.

² The procedure of Paul in helping himself with dialectic dexterity was accordingly this: he reduces the accusations contained in xxi. 28 to the pure matter of fact, and he grasps this matter of fact (the announcement of the Messianic kingdom) in that form which was necessary for his object. “Non deerat Paulo humana etiam prudentia, qua in bonum evangelii utens, columbae serpentem utiliter miscebat et inimicorum dissidiis fruebatur,” Grotius.

changed into *μήτε*. See Klotz, *ad Devar.* p. 709; comp. also Buttmann, *neut. Gr.* p. 315 [E. T. 367], and on Gal. i. 12. In the certainly very important codd. (A B C E 8) which have *μήτε*, this is to be viewed as a grammatical correction, originating from the very old error, which already Chrysostom has and Kuinoel still assumes: *ἀμφοτέρων . . . καὶ περὶ τριῶν λαμβάνεται*. — The Sadducees (see on Matt. iii. 7) denied (as materialists, perhaps holding the theory of emanations) that there were *angels* and *spirit-beings*, i.e. independent spiritual realities besides God. To this category of *πνεύματα*, denied by them, belonged also the spirits of the departed; for they held the soul to be a refined matter, which perished (*συναφανίσαι*) with the body (Joseph. *Antt.* xviii. 1. 4, *Bell.* ii. 8. 14). But it is arbitrary, with Bengel, Kuinoel, and many others, to understand under *πνεῦμα anima defuncti exclusively*. Reuss, in Herzog's *Encykl.* XIII. p. 294, has a view running directly counter to the clear sense of the narrative.

Ver. 9. The designed stirring up of party-feeling proved so successful,¹ that some scribes ("os partis suae," Bengel), who belonged to the Pharisaic half of the Sanhedrim, rose up and not only maintained the innocence of Paul against the other party, but also, with bitter offensiveness towards the latter, added the question: *But if a spirit has spoken to him, or an angel?* The question is an *aposiopesis* (comp. on John vi. 62; Rom. ix. 22), indicating the critical position of the matter in the case supposed, without expressing it (*quid vero, si, etc.*). We may imagine the words uttered with a Jesuitically-treacherous look and gesture toward the Sadducees,

¹ Baur and Zeller, following Schneckenburger, p. 144 ff., contest the historical character of this event, because the two parties had already so long been rubbing against each other, that they could not have been so inflamed by the apple of discord thrown in among them by Paul; the sequel also contradicting it, as Paul a few days afterwards was accused by the chief priest and Sanhedrim before Felix. But in this view sufficient account is not taken of the frequently quite blind vehemence of passion, when suddenly and unexpectedly aroused, in parties whose mutual relations are strained. As this vehemence, particularly in the presence of the tribune, before whom the sore point of honour was touched, might easily overleap the boundaries of discretion and prudence; so might the prudent concert for a joint accusation subsequently take place, when the fit of passion was over. Comp. also Baumgarten, II. p. 197 f.

to whom the speakers leave the task of supplying in thought an answer to this dubious question. — πνεῦμα] is not, with Calovius and others, to be taken of the *Holy Spirit*, but without more precise definition as: *a spirit*, quite as in ver. 8, where Luke by his gloss prepares us for ver. 9. — ἐλάλησεν] giving him revelation concerning the ἐλπίς and ἀνάστασις, ver. 6. A reference precisely to the narrative, which Paul had given of his *conversion* at xxii. 6 ff., is not indicated.

Ver. 10. Μὴ διασπασθῇ] *that he might be torn in pieces*. Comp. Symm., 1 Sam. xv. 33; Herod. iii. 13; Dem. 136. 15; Lucian, *Asin.* 32. The tribune saw the two parties so *inflamed*, that he feared lest they on both sides should seize on Paul—the one to maltreat him, and the other to take him into their protection against their opponents—and thus he might at length even *be torn in pieces*, as a sacrifice to their mutual fury! — ἐκέλ. τὸ στράτ. καταβ. κ.τ.λ.] *he ordered the soldiery to come down (from the Antonia) and to draw him away from the midst of them*. The reading καταβῆναι καί is a correct resolution of the participial construction. See Hermann, *ad Viger.* p. 774.

Vv. 11–14. Whether the appearance of Christ encouraging Paul to further steadfastness was a vision in a dream, or a vision in a waking state, perhaps in an ecstasy, cannot be determined (in opposition to Olshausen, who holds the latter as decided, see on xvi. 9). — εἰς Ἱερουσ. and εἰς Πάμ.] The preacher coming from without preaches *into the city*; comp. Mark xiv. 9. See on Mark i. 39, also on ix. 28, xxvi. 20. Observe also, that Jerusalem and Rome are *the capitals of the world*, of the East and West. But a further advance, into *Spain*, were it otherwise demonstrable, would not be excluded by the intimation in this passage, since it fixes no *terminus ad quem* (in opposition to Otto, *Pastoralbr.* p. 171). — Ver. 12. συστροφὴν] *a combination* (xix. 40; 1 Macc. xiv. 44; Polyb. iv. 34. 6), afterwards still more precisely described by συνωμοσίαν, *a conspiracy*. That the conspirators were zealots and sicarii, perhaps instigated by Ananias himself (concerning whom, however, it is not demonstrable that he was himself a Sadducee), as Kuinoel thinks, is not to be maintained. Certainly those Asiatics in xxi. 27 were concerned in it. — οἱ

Ἰουδαῖοι] *the Jews*, as the opposition. This general statement is afterwards more precisely limited, ver. 13. — ἀνεθεμ. ἑαυτούς] *they cursed themselves*, pronounced on themselves (in the event of transgression) the ⲙⲓⲛ, the curse of divine wrath and divine rejection, *declaring that they would neither eat nor drink* (γεύσασθαι, ver. 14, expresses both) *until*, etc. See on similar self-imprecations (which, in the event of the matter being frustrated without the person's own fault, could be removed by the Rabbins, Lightfoot *in loc.*), Selden, *de Synedr.* p. 108 f. — ἕως] with the *subjunctive*, because the matter is contemplated directly, and without ἄν; Fritzsche, *ad Matth.* p. 499; Winer, p. 279 [E. T. 371]. — Ver. 14. τοῖς ἀρχ. κ. τ. πρεσβ.] That they applied to the *Sadducean* Sanhedrists, is evident of itself from what goes before. — ἀναθεμ. ἀναθεματίς.] Winer, p. 434 [E. T. 584].

Ver. 15. Ὑμεῖς] answering to the subsequent ἡμεῖς δέ. Thus they arrange the parts which they were to play. — σὺν τῷ συνεδρίῳ] *Non vos soli, sed una cum collegis vestris* (of whom doubtless the Pharisees were not to be allowed to know the murderous plot), *quo major significationi sit auctoritas*, Grotius. — ὅπως αὐτὸν κ.τ.λ.] design of the ἐμφανίσαι τ. χιλ. From this also it follows *what* they were to notify, namely, that they wished the business of Paul to be more exactly taken cognisance of in the Sanhedrim than had already been done (comp. xxiv. 22). — τοῦ ἀνελ. αὐτ.] The design of ἔτοιμοί ἐσμεν; 2 Chron. vi. 2; Ezek. xxi. 11; 1 Macc. iii. 58, v. 39, xiii. 37. Comp. also ver. 20. — πρὸ τοῦ ἐγγίσει αὐτ.] so that you shall have nothing at all to do with him.

Vv. 16-20. Whether the nephew of Paul was resident in Jerusalem; whether, possibly, the whole family may have already, in the youth of the apostle, been transferred to Jerusalem (as Ewald conjectures),—cannot be determined. — παραγεν.] belongs to the vivid minuteness with which the whole history is set forth. — Ver. 18. The centurion on military duty, without taking further part in the matter, simply fulfils what Paul has asked. — ὁ δέσμιος Παῦλος] he is now, as a Roman citizen, to be conceived in *custodia militaris* (comp. on xxii. 30). See on xxiv. 27. — Ver. 19. ἐπιλαβ. δὲ

τῆς χειρ.] “ut fiduciam adolescentis confirmaret,” Bengel. — ἀναχωρ. κατ’ ἰδίαν] in order to hold a private conversation with him, he *withdrew* (with him) *without the addition of a third person*, perhaps to a special audience-chamber. Comp. Luke ix. 10. — Ver. 20. ὅτι] *recitative*. — συνέθεντο] *have made an agreement* to request thee. Comp. on John ix. 22. — ὥς μέλλ.] *i.e. under the pretext, as if they would*. See Pflugk, *ad Eur. Hec.* 1152. It is otherwise in ver. 15: *in the opinion, as, etc.*

Vv. 21, 22. *And now* (καὶ νῦν, see Hartung, *Partikell.* I. p. 135) *they are in readiness* to put into execution the ἀνελεῖν αὐτόν (comp. ver. 15), *expecting that on thy part the promise* (to have Paul brought on the morrow to the Sanhedrim) *will take place*. — ἐπαγγ. is neither *jussum* (Münthe, Rosenmüller) nor *nuntius* (Beza, Camerarius, Grotius, Alberti, Wolf; Henry Stephanus even conjectured ἀπαγγ.), but, according to its constant meaning in the N. T., *promissio*. — ἐκλαλ.] he commanded to *tell* it, to *divulge* it, to no one. Comp. Dem. 354. 23; Judith vii. 9; not elsewhere in N. T. — ἐνεφ. πρὸς με] *Oratio variata*. See on i. 4.

Ver. 23. Δύο τινάς] *some two*; see on xix. 14. Comp. Thuc. viii. 100. 5: *τινὲς δύο*. Luke vii. 19. It leaves the exact number in uncertainty; Krüger, § li. 16. 4.—So considerable a force was ordered, in order to be secure against any possible contingency of a further attempt. — στρατιώτας] is, on account of the succeeding ἱππεῖς, to be understood of the usual Roman *infantry* (πεζοὶ στρατιῶται, Herodian, i. 12. 19), *milites gravis armaturae*, distinguished also from the peculiar kind of light infantry afterwards mentioned as δεξιολάβοι. — δεξιολάβους] a word entirely strange to ancient Greek, perhaps at that time only current colloquially, and not finding its way into the written language. It first occurs in Theophylactus Simocatta,¹ and then again in the tenth century in Constant. Porphyry. *Themat.* i. 1 (see Wetstein). At all events,

¹ In the seventh century. The passage in question, iv. 1, is as follows: προστάττει δὲ καὶ δεξιολάβοις δυνάμεισιν ἰχνηλατεῖν κ. τὰς ἀτραποὺς πάσας κατασφαλίζεισθαι. From this it only follows that they must have been a *light-armed* force.

it must denote some kind of force under the command of the tribune, and that a light-armed infantry, as the δεξιολ. are distinguished both from the cavalry and from the στρατιώτ. That they were infantry, their great number also proves. It is safest to regard them as a peculiar kind of the light troops called *rorarii* or *velites*, and that either as *jaculatores* (javelin-throwers, Liv. xxii. 21) or *funditores* (slingers), for in Constant. Porphy. (οἱ δὲ λεγόμενοι τουρμάρχαι εἰς ὑπουργίαν τῶν στρατηγῶν ἐτάχθησαν. Σημαίνει δὲ τοιοῦτον ἄξιωμα τὸν ἔχοντα ὑφ' ἑαυτὸν στρατιώτας τοξοφόρους πεντακοσίους, καὶ πελταστὰς τριακοσίους, καὶ δεξιολάβους ἑκατόν) they are expressly distinguished from the *sagittarii*, or bowmen (τοξοφόρ.), and from the targeteers, the *peltastæ* (or *cetrati*, see Liv. xxxi. 36). Detailed grounds are wanting for a more definite decision.¹ The name δεξιολ. (*those who grasp with the right hand*) is very naturally explained from their kind of weapon, which was restricted in its use to the right hand (it was otherwise with the heavy-armed troops, and also with the bowmen and *peltastæ*). This word has frequently been explained (following Suidas: παραφύλακες) *halberdiers*, *life guardsmen* (who protect the right side of the commander), to which, perhaps, the translation of the *Vulgate* (also Ath. and Sahidic): *lanccarios* (from the spear which the halberdiers carried), is to be referred. Already the Coptic and Syriac p. translate *stipatores*. Meursius (in the *Glossar.*), on the other hand: *military victors* ("Manum nimirum injiciebant maleficis"). But even apart from the passages of Theophyl. Simocatta, and Constant. Porphy., of whom the latter particularly mentions the δεξιολ. alongside of the purely light-armed soldiers, and indeed alongside of mere ordinary soldiers: the great number of them is decisive against both views. For that the commander of a cohort should have had a body-guard, of which he could furnish two hundred men for the escort of

¹ Ewald, p. 577, now explains it from λαβή, *grasp of the sword*; holding that they were *spiculatores cum lanceis* (Sueton. *Claud.* 35); and that they carried their sword, not on the left, but on the right. But we do not see why this was necessary for the sake of using their spears by the right hand. The sword on the left side would, indeed, have been least a hindrance to them in the use of the spear. Earlier, Ewald took them to be *slingers*.

a prisoner, is just as improbable, as that he should have had as many lictors at his disposal. On the whole, then, the reading δεξιοβόλους in A (Syr. *jaculantes dextra*; Erp. *jaculatores*), approved by Grotius and Valckenaer, is to be considered as a *correct* interpretation, whether they be understood to be javelin-throwers or slingers. — ἀπὸ τρίτης ὥρας τῆς νυκτός] *from this time* (about nine in the evening) they were to have this force in readiness, because the convoy was to start, for the sake of the greatest possible security from the Jews, at the time of darkness and of the first sleep.

Ver. 24. Κτήνη τε παραστήσαι] still depends on εἶπεν, ver. 23. The speech passes from the direct to the indirect form. See on xix. 27. — κτήνη] *sarcinaria jumenta*, Caes. *Bell. civ. i. 81*. Whether they were asses or pack-horses, cannot be determined. Their destination was: *that they* (the centurions to whom the command was given) *should make Paul mount on them, and so should bring him uninjured to Felix the procurator*. The plural number of the animals is not, with Kuinoel, to be explained “in usum Pauli et militis ipsius custodis,” but, as ἵνα ἐπιβ. τ. Παῦλ. requires, only *in usum Pauli*, for whom, as the convoy admitted of no halt (vv. 31, 32), one or other of the κτήνη was to accompany it as a *reserve*, in order to be used by him in case of need.—On *Felix*, the freedman of Claudius—by his third wife son-in-law of Agrippa I. and brother-in-law of Agrippa II., and brother of Pallas the favourite of Nero,—that worthless person, who “per omnem saevitiam ac libidinem jus regium servili ingenio in Judaea provincia exercuit” (Tac. *Hist. v. 9*), and after his procuratorship was accused to Nero by the Jews of Caesarea, but was acquitted through the intercession of Pallas, see Walch, *Diss. de Felice Judaeor. procur.* Jen. 1747; Ewald, p. 549 ff.; Gerlach, *d. Röm. Statthalter in Syr. u. Jud.* p. 75 ff.

Vv. 25, 26. Γράφας] adds to εἶπεν, ver. 23, a contemporaneous accompanying action. Such passports, given with transported prisoners, were called at a later period (in the *Cod. Theodos.*) *elogia*. — περιέχ. τ. τύπον τοῦτ.] *which contained the following form*; τύπος (3 Macc. iii. 30), the same as τρόπος elsewhere (Kypke, II. p. 119; Grimm. on 1 Macc.

xi. 29), corresponds entirely to the Latin *exemplum*, the *literal form*, the *verbal contents* of a letter. Cic. *ad Div.* x. 5 : "literae binae eodem exemplo."—The lie in ver. 27 (see *in loc.*) is a proof that in what follows the literal expression is *authentically* contained; therefore there is no reason, with Olshausen, to regard the letter as a literary production of Luke. A documentary source, it is true, from which the verbal form came to him, cannot be specified, although possibilities of this nature may well be imagined. — τῷ κρατίστῳ] see on Luke, *Introd.* § 3. Comp. xxiv. 3, xxvi. 25.

Vv. 27-30. See xxi. 30-34, xxii. 26, 27, 30, xxiii. 1 ff., 19 ff. — συλληφθ.] without the article : *after he had been seized*. Observe, that Lysias uses not τὸν ἄνθρωπον, but with a certain respect, and that not only for the Roman citizen, but also for the person of his prisoner, τ. ἄνδρα. — ἐξιλόμην αὐτόν, μαθὼν ὅτι Ῥωμ. ἐστι] contains a cunning *falsification* of the state of the facts, xxi. 31-34 and xxii. 25 ff.; for ver. 28 comp. with xxii. 30 proves that the tribune did not mean the second rescue of the apostle, xxiii. 10. Therefore the remark of Grotius is entirely mistaken, that μαθὼν denotes "nullum certum tempus" but merely καὶ ἔμαθον generally;¹ and so is Beza's proposal to put a stop after αὐτόν, and then to read : μαθὼν δὲ ὅτι κ.τ.λ. — αὐτόν] Compare on this resumption after a long intervening sentence, Plat. *Rep.* p. 398 A; and see, moreover, Matthiae, § 472; Winer, p. 139 f. [E. T. 184]. — Ver. 30. μηνυθείσης . . . ἔσεσθαι] The hurried letter-writer has mixed up two constructions: (1) μηνυθείσης δέ μοι ἐπιβουλῆς τῆς μελλούσης ἔσεσθαι, and (2) μηνυθέντος (comp. Polyaen. ii. 14. 1) δέ μοι ἐπιβουλὴν μέλλειν ἔσεσθαι. See Grotius *in loc.*; Fritzsche, *Conjectur.* I. p. 39 f.; Winer, p. 528 [E. T. 710]. Similar blendings are also found in the classics; Bornemann, *ad Xen. Anab.* iv. 4. 18. As to the import of μηνύειν, see on Luke xx. 37.

¹ Nor does it mean, as Otto suggests: "on which occasion (in consequence of which) I learned." The Vulgate, Erasmus, and Calvin correctly render: *cognito*, comp. Phil. ii. 19. Beza also correctly renders by *edoctus*, with the remark: "*Dissimulat ergo tribunus id, de quo reprehendi jure potuisset.*" Castalio anticipated the misinterpretation of Grotius and Otto: "*eripui ac Romanum esse didici.*" And so also Luther. The μαθὼν ὅτι κ.τ.λ. is nothing else than ἐπιγινῶς ἔτι Ῥωμαῖός ἐστι, xxii. 29. Comp. xvi. 38.

Vv. 31–34. Antipatris, on the road from Jerusalem to Caesarea, built by Herod I., and named after his father Antipater, was 26 miles (thus $5\frac{1}{2}$ geographical miles) distant from Caesarea. See Robinson, III. p. 257 ff.; Ritter, *Erdk.* XVI. p. 571. — *διὰ τῆς νυκτός*] as in xvii. 10. Inexact statement *a potiori*; for, considering the great distance between Jerusalem and Antipatris (about 8 geographical miles), and as they did not set out from Jerusalem before nine in the evening (ver. 25), besides the night a part of the following forenoon must have been spent on the journey to Antipatris, which must, moreover, be conceived of as a very hurried one; yet the following night is not, with Kuinoel (against ver. 32), to be included. — Ver. 32. *ἔασαντες κ.τ.λ.*] thus from their own foresight (because such a strong force was unnecessary at the distance which they had reached, and might be required in case of an uproar at Jerusalem), not according to the literal command of the tribune, ver. 23. — *τοὺς ἰππεῖς*] not also the *δεξιολάβους*, whom they took back with them, as may be concluded from their not being mentioned. — Ver. 33. *οὔτινες*] “*ad remotius nomen, secus atque expectaveris refertur*,” Ellendt, *Lex. Soph.* II. p. 368. — *καὶ τ. Παῦλ.*] *simul et Paulum*. — Ver. 34. Felix makes only a *preliminary personal inquiry*, but one necessary for the treatment of the cause and of the man, on a point on which the *elogium* contained no information. — *ποίας*] is *qualitative*: from *what kind* of province. Cilicia was an *imperial* province.

Ver. 35. *Διακούσομαι*] denotes the full and exact hearing (Xen. *Occ.* 11. 1, *Cyrop.* iv. 4. 1; Polyb. iii. 15. 4; Dorvill. *ad Char.* p. 670), in contrast to what was now held as merely preliminary. — *τὸ πραιτώριον τοῦ Ἡρ.*] was the name given to the palace which Herod the Great had formerly built for himself, and which now served as the residence of the procurators. From our passage it follows that the place, in which Paul was temporarily kept in custody, was no common prison (v. 18), but was within the praetorium. The determination of the *manner* of the *custodia reorum* depended on the procurator (L. 1, D. xlviii. 3), and the favourable *elogium* might have its influence in this respect.

CHAPTER XXIV.

VER. 1. τῶν πρεσβ.] Lachm. and Born. read πρεσβ. τινῶν, according to A B E 8, min. Sahid. Arm. Syr. p. Vulg. Theophyl. τινῶν was written on the margin as a gloss (see the exegetical remarks). — Ver. 3. κατορθωμάτων] Lachm. and Born. (following A B E 8) read διορθωμάτων, which already Griesb. recommended. Neither occurs elsewhere in the N. T. The decision is given by the preponderance of evidence in favour of διορθ., which, besides, is the less usual word. — Ver. 5. στάσιν] A B E 8, min. Copt. Vulg. Chrys. Theophyl. Oec. have στάσεις. Recommended by Griesb., adopted by Lachm. and Born. And rightly; στάσιν was easily enough occasioned by the writing of στάσεις instead of στάσεις (comp. 8). — Vv. 6–8. From καὶ κατὰ το ἐπὶ σέ is wanting in A B G H 8, min. vss. Beda. And there are many variations in detail. Condemned by Mill, Beng., Griesb., and deleted by Lachm. and Tisch. Rightly; it is a completion of the narrative of the orator. Had the words been original (Matth. and Born. defend them), no reason can be assigned for their omission. For κατὰ τ. ἡμετ. νόμ. ἠθέλ. κρίνειν in the mouth of the advocate who speaks in the name of his clients could be as little offensive as the preceding ἐκρατήσαμεν; and the indirect complaint against Lysias, ver. 7, was very natural in the relation of the Jews to this tribune, who had twice protected Paul against them. But even assuming that this complaint had really caused offence to the transcribers, it would have occasioned the omission of the passage merely from παρελθών, not from καὶ κατὰ. — Ver. 9. συνεπέθεντο] is decidedly attested, in opposition to the *Recepta* συνέθεντο. — Ver. 10. εὐθυμότερον] A B E 8, min. Vulg. Ath. have εὐθύμως. Approved by Griesb., following Mill and Bengel; adopted by Lachm. Tisch. Born. But how much easier it is to assume that the reference of the comparative remained unrecognised, than that it should have been added by a reflection of the transcribers! — Ver. 11. ἐν Ἱερουσ.] Lachm. Tisch. Born. have, and also Griesb. approved, εἰς Ἱερουσ., according to A E H 8, min. This weight of evidence is decisive, as according to the difference in the relation either preposition

might be used. — Ver. 12. ἐπισύστασιν] Lachm. reads ἐπίστασιν, according to A B E \mathfrak{s} , min. A transcriber's error. — Ver. 13. After δύνανται Lachm. and Born. have σοι, according to A B E \mathfrak{s} , min., and several vss. Some have it *before* δύν.; others have, also *before* δύν., sometimes μοι and sometimes με (so Mill and Matth.). Various supplementary additions. — Ver. 14. τοῖς ἐν τοῖς] Elz. has merely ἐν τοῖς. But against this the witnesses are decisive, which have either τοῖς ἐν τοῖς (so Griesb., Scholz, and others) or simply τοῖς (so Lachm. Tisch. Born., following Matth.). If τοῖς ἐν τοῖς were original (so \mathfrak{s} **), then it is easy to explain how the other two readings might have originated through copyists—in the first instance, by oversight, the simple τοῖς (A G H \mathfrak{s} * vss. Theophyl. Oec.), and then by way of explanation ἐν τοῖς (B). If, on the other hand, τοῖς were original, then indeed the resolution of the dative construction of the passive by ἐν might easily come into the text, but there would be no reason for the addition of τοῖς *before* ἐν. — Ver. 15. After ἔσεσθαι Elz. Scholz have νεκρῶν, which, in deference to very important evidence, was suspected by Griesb. and deleted by Lachm. Tisch. Born. A supplementary addition. — Ver. 16. καὶ αὐτός] so A B C E G \mathfrak{s} , min. vss. Approved by Griesb., and adopted by Lachm. Tisch. Born. But Elz. Scholz have δὲ αὐτός. The reference of καὶ was not understood, and therefore sometimes δέ, sometimes δὲ καὶ was put. — Ver. 18. ἐν αἰς] A B C E \mathfrak{s} , min. have ἐν αἰς, which Griesb. recommended, and Lachm., Scholz, Born. adopted. But the fem., in spite of the preponderance of its attestation, betrays its having originated through the preceding προσφοράς. — τινὲς δέ] Elz. has merely τινές, against decisive testimony. The δέ was perplexing. — Ver. 19. ἔδει] B G H, min. Sahid. Aeth. Slav. Chrys. 1, Oec. have δεῖ. Recommended by Griesb., and adopted by Beng. and Matth. But ἔδει is preponderantly attested by A C E \mathfrak{s} , min. Syr. utr. Copt. Vulg. Chrys. 1, Theoph., and is much more delicate and suitable than the demanding δεῖ. — Ver. 20. τί] Elz. has ἢ τι, against decisive witnesses. From ver. 19. — Ver. 22. ἀνεβάλ. δὲ αὐτ. ὁ Φῆλιξ] Adopted, according to decisive testimony, by Griesb. and all modern critics except Matth. But Elz. has ἀκούσας δὲ ταῦτα ὁ Φ. ἀνεβ. αὐτούς, which Rinck defends. An amplifying gloss. — Ver. 23. αὐτόν] Elz. has τὸν Παῦλον, against decisive attestation. — ἢ προσέρχεται] wanting in A B C E \mathfrak{s} , min., and several vss.; amplifying addition, perhaps after x. 28. — Ver. 24. After τῇ γυναικί Elz. has αὐτοῦ, and Lachm.: τῇ ἰδίᾳ γυναικί. The critical witnesses are much divided between these three readings; indeed several, like A, have even ἰδίᾳ and αὐτοῦ. But in view of this diversity,

both *ἰδίᾳ* and *αὐτοῦ* appear as additions, in order to fix the meaning *conjux* on *τῇ γυναικί*. — After *Χριστόν* B E G *8** min. Chrys. and several vss. have *Ἰησοῦν*, which Rinck has approved, and Lachm., Scholz, Born. adopted. A frequent addition, which some vss. have *before* *Χριστόν*. — Ver. 25. *τοῦ μέλλοντος κρίματος*] *τοῦ κρίματος τοῦ μέλλοντος* (Lachm. Tisch. Born.) is preponderantly attested, and therefore to be adopted. So also Elz., which, however, adds *ἔσεσθαι* (deleted by Scholz); and Tisch. has again inserted it, following G H min. and some Fathers. The word, just as being in itself quite superfluous, would have to be received, if it were more strongly attested. — Ver. 26. After *Παύλου* Elz. has *ὅπως λύσῃ αὐτόν*, against preponderating testimony. A gloss. — Ver. 27. *χάριτας*] Lachm. and Born. read *χάριτα*, according to A B C *8** and some min.; E G *8*** min. have *χάριν*. Thus for *χάριτας* there remains only a very weak attestation (H, min. and some Fathers; no vss.). The best attested reading, *χάριτα*, is the more to be adopted, as this accusative form, not elsewhere used in the N. T. (although to be read also in Jude 4), could not but occasion offence.

Ver. 1. *Μετὰ δὲ πέντε ἡμέρ.*] The *point of commencement* is not to be reckoned, with Cajetanus, Basnage, Michaelis, Stolz, Rosenmüller, Morus, Hildebrand, as the arrest of Paul in Jerusalem,—an opinion which has arisen from an erroneous computation of the twelve days in ver. 11,—nor yet with Calovius, Wetstein, and others, as the *arrival of Paul at Caesarea*, but as (see on ver. 11) his *departure for Caesarea*. We may add that the popular mode of expression does not necessarily denote that the fifth day had already elapsed, but may just as well denote *on the fifth day* (comp. Matt. xxvii. 63, and see on Matt. xii. 40). That the latter view is to be assumed here, see on ver. 11. — *μετὰ τῶν πρεσβ.*] of course, not the whole Sanhedrists, but *deputies* who represented the council. It is obvious, withal, that the two parties in the Sanhedrim, after the variance temporarily aroused between them (xxiii. 6 ff.), had in the interval bethought themselves of the matter, and united against the common enemy, in order to avert his eventual acquittal by the Roman authority.—Tertullus (a common Roman name, see Wetstein) was an *orator forensis* (see Barth, *ad Claudian.* p. 76), a public *causidicus*. Such speakers, who were very numerous in Rome and in the pro-

vinces, bore the classical name of the public orators : ῥήτορες (see Photius, p. 488, 12 ; Thomas Mag., Suidas), in the older Greek *συνήγοροι* (Dem. 1137. 5, 1349. pen. ; Lucian. *Tox.* 26 ; Hermann, *Staatsalterth.* § 142, 14), the advocates of the accusers. — ἐνεφ. τῷ ἡγ. κατὰ τοῦ Π.] *they laid information before the procurator against Paul.* . That this took place *in writing*, by a libel of accusation (Camerarius, Grotius), is not affirmed by the text, which, by κατέβη and the κληθέντος δὲ αὐτοῦ immediately following, does not point to more than *oral* accusation. Comp. xxiii. 15, xxv. 2, 15. The reciprocal rendering, *comparuerunt* (Beza, Luther, Castalio, Wolf, and others, following the Vulgate), is an unnecessary deviation from the usage in the N. T., xxiii. 15, 22, xxv. 2, 15 ; John xiv. 21 f. ; Heb. xi. 14, and elsewhere also not capable of being made good. Comp. Bornemann in Rosenmüller, *Repert.* II. p. 271 ; Krebs, p. 252 f.

Vv. 2, 3. After the accusation brought against Paul the accused is summoned to appear, and now Tertullus commences the address of accusation itself, and that (after the manner of orators, see Grotius *in loc.*) with a *captatio benevolentiae* (yet basely flattering) to the judge.—The speech, embellished with rhetorical elegance, is to be rendered thus : *As we are partaking (continuously) of much peace through thee, and as improvements have taken place for this people on all sides and in all places through thy care, we acknowledge it, most excellent Felix, with all thanksgiving.* Observe here, (1) that the orator with πολλῆς εἰρήνης κ.τ.λ. praises Felix as *pacator provinciae*, which it was a peculiar glory of procurators to be, see Wetstein ; (2) that the object of ἀποδεχόμεθα is evident of itself from what precedes ; (3) that πάντῃ τε καὶ πανταχοῦ is not to be referred, as usually, to ἀποδεχ., but, with Lachmann, to γινομένων, because, according to the flattering character of the speech, διορθωμ. γινομ. requires a definition of degree, and it is arbitrary mentally to supply πολλῶν. — διορθώματα (see the critical remarks) are *improved arrangements* in the state and nation. Comp. Polyb. iii. 118. 12 : αἱ τῶν πολιτευμάτων διορθώσεις, Arist. *Pol.* iii. 13 ; Plut. *Num.* 17, *al.* On the Greek idiom of the word, see Lobeck, *ad Phrygn.* p. 250 f. κατορθώματα would be *successes*, successful accomplishments ;

see Raphel, *Polyb. in loc.*; Lobeck, *l.c.* — πάντη] only here in the N. T., not *semper* (Vulgate and others), but *towards all sides, quoquoersus*, as in all classical writers; with iota subscriptum (in opposition to Buttmann and others), see Ellendt, *Lex. Soph.* II. p. 493. — On ἀποδέχασθαι, *probare*, “admittere cum assensu, gaudio, congratulatione,” Reiske, *Ind. Dem.* p. 66; see Loesner, p. 229; Krebs *in loc.* — How little, we may add, Felix, although he waged various conflicts with sicarii, sorcerers, and rebels (Joseph. *Bell.* ii. 13. 2, *Antt.* xx. 8. 5 f.), merited this praise on the whole, may be seen in Tac. *Hist.* v. 9, *Ann.* xii. 54; and what a contrast to it was the complaint raised against him after his departure by the Jews before the emperor (Joseph. *Antt.* xx. 8. 9 f.)!

Ver. 4. *That, however, I may not longer* (by a more lengthened discourse than I shall hold) *detain thee*, keep thee from thy business. On ἐγκόπτειν, see Valckenaer, *Schol.* p. 600 f. ἐπὶ πλεῖον, as in xx. 9; Judith xiii. 1. See on iv. 17. Comp. Plat. *Rep.* p. 572 B: ἐπὶ πλεόν ἐξήχθημεν εἰπεῖν. — λεξόντων is not to be supplied with συντόμως (Kuinoel, Olshausen, and others), but it contains the definition of measure to ἀκοῦσαι. The request for a *hearing* of brief duration is, at the same time, the promise of a concise *discourse*. — τῇ σῇ ἐπιεικ.] *with thy* (thine own peculiar) *clemency* (see on 2 Cor. x. 1).

Vv. 5-8. Καὶ κατὰ . . . ἐπὶ σέ is to be deleted. See the critical remarks. — εὐρόντες γὰρ κ.τ.λ.] The structure of the sentence is *anacoluthic*, as Grotius already saw. Luke has departed from the construction; instead of continuing, ver. 6, with ἐκρατήσαμεν αὐτόν, he, led astray by the preceding relative construction, brings the principal verb also into connection with the relative. Comp. Winer, pp. 330, 528 [E. T. 442, 710]; Buttmann, p. 252 [E. T. 293]. Comp. on Rom. xvi. 27. The γάρ is *namely*; see on Matt. i. 18. — Examples of λοιμός and *pestis*, as designating *men bringing destruction*, may be seen in Grotius and Wetstein. Grimm on 1 Macc. x. 61. — τὴν οἰκουμ.] is here, in the mouth of a *Roman*, before a Roman tribunal, to be understood of *the Roman orbis terrarum*. See on Luke ii. 1. — πρωτοστάτην] front-rank man, file-leader.

Thuc. v. 71. 2, and Krüger *in loc.* — τῶν Ναζωραίων] a contemptuous appellation of Christians as the followers of Jesus of Nazareth, whose presumed descent from Nazareth stamped Him as a false Messiah (John vii. 42). — ὃς καὶ τ. ἱερὸν κ.τ.λ.] *who even the temple, etc.* Comp. ἔτι τε καί, xxi. 28. — Ver. 8. παρ' οὗ] refers, as the preceding mention of Lysias is spurious, *to Paul*, to whom, however, it could not have been referred, were the preceding portion genuine, in opposition to Cornelius a Lapide, Grotius, Limborch, Rosenmüller, who have, moreover, arbitrarily understood ἀνακρίνας of a quaestio *per tormenta*; it denotes judicial examination generally. — ὧν] = ἃ by attraction.—That we have not before us *the speech of Tertullus* in a quite exact reproduction is obvious of itself, as the source of the narrative could only be the communication of Paul. The beginning, so much in contrast with the rest, is doubtless most faithfully reproduced, impressing itself, as it naturally did, alike as the commencement of the imposing trial and by reason of the singularly pompous flattery, with the most literal precision on the recollection of the apostle and, through his communication, on the memory of Luke.

Ver. 9. Συνεπέθεντο κ.τ.λ.] *but the Jews also jointly set upon him*; they united their attack against Paul with that of their advocate, inasmuch as they indicated the contents of his statements to be the true state of the case. Comp. on συνεπιτίθεμαι, Plat. *Phil.* p. 16 A; Xen. *Cyrop.* iv. 2. 3; Polyb. i. 31. 2, ii. 3. 6; also in the LXX. — φάσκοντες] comp. xxv. 19; and see on Rom. i. 22.

Ver. 10. In what a dignified, calm, and wise manner does *Paul* open his address! — ἐκ πολλῶν ἐτῶν] therefore thou hast an ample judicial experience as regards the circumstances of the nation and their character. “Novus aliquis praeses propter inscitiam forte percussus esset tam atroci delatione,” Calvin. — *Felix* entered on the procuratorship after the banishment of his predecessor *Cumanus*, in the year 52 (according to Wieseler, 53); see Joseph. *Antt.* xx. 7. 1. Even in the time of *Cumanus* he had great influence, particularly in Samaria, without, however, being actually governor of that country, as is incorrectly stated in Tac. *Ann.* xii. 54 in contradiction to Josephus, or

of Upper Galilee (as is erroneously inferred by Heinrichs, Kuinoel, Hildebrand, and others, from Joseph. *Bell.* ii. 12. 8). See Anger, *de temp. rat.* p. 88; Wieseler, p. 67 f.; comp. also Gerlach, *l.c.*, p. 75; Ewald, p. 549. He was thus at this time (see Introduction, § 4) probably in the *seventh* year of his procuratorship.¹ — *κριτήν*] is not, with Beza, Grotius, Heinrichs, Kuinoel, and others (after *כַּשֵּׁן*), to be taken generally as *præfectus*, *rector*, but specially as *judge*; for the *judicial* position of Felix in his procuratorship was the point here concerned. On the participle with *ἐπιστάμ.*, see Winer, p. 324 [E. T. 435]. — *εὐθυμότερον*] *the more cheerfully*, namely, than I would be able to do if thou wert still new in this judicial office. — *τὰ περὶ ἐμαυτοῦ ἀπολογεῖσθαι*] *I bring forward in defence the things concerning myself.* Comp. Plat. *Crit.* p. 54 B, *Phaed.* p. 69 D, *Conv.* p. 174 D, and Stallb. *in loc.*, *Pol.* iv. p. 420 B, 453 C; Dem. 227. 13, 407. 19; Thuc. iii. 62. 4.

Ver. 11. Paul adds a more special reason subordinate to the general one (ver. 10), for his *εὐθυμότερον . . . ἀπολογεῖσθαι*. Since he had returned from abroad only twelve days ago, and accordingly the ground of facts on which they wished him condemned (*τὸ ἱερὸν ἐπέειρασε βεβηλώσαι*, comp. xxi. 28) was still quite new, the procurator, with his long judicial experience among the Jewish people, could the less avoid the most thorough examination of the matter. — *οὐ πλείους . . . ἡμέραι δεκαδύο*] without *ἥ*, which Elz. has as a gloss. See on iv. 22. — *ἀφ' ἧς ἀνέβην*] *from the day on which* (*ἀφ' ἧς*, sc. *ἡμέρας*, comp. on i. 2, 22) *I had come up.* This is the day of the *accomplished ἀναβαίνειν*, the day of the *arrival*, not of the departure from Caesarea (Wieseler). Comp. xi. 2; Kühner, § 444; Winer, p. 258 [E. T. 343]. As to the *reckoning of the twelve days*, it is to be observed: (1) That by the present *εἰσι* the

¹ To reduce the *ἐκ πολλῶν ἐτῶν* to three years (Stöltzing, *Beitr. z. Exeg. d. Paul. Br.* p. 192), even apart from the duration of the government of Felix being thereby assumed as much too short (ver. 27), is rendered *exegetically impossible* by the expression itself. For a *captatio benevolentiae*, so definite (*ἐτῶν*) a statement of time, if by *πολλῶν* were meant only *three* years, would be very inappropriate, as the words would contain a flat *untruth*. How easily would a more flexible expression have presented itself for such a purpose, such as *ἐκ πολλοῦ χρόνου*, or *ἐξ ἱκανῶν* (or *πλείονων*) *ἐτῶν*!

inclusion of the days already spent at Caesarea is imperatively required. Hence the assumption of Heinrichs, Hildebrand, and others is to be rejected as decidedly erroneous: "Dies, quibus P. jam Caesareae fuerat, non numerantur; ibi enim (!) in custodia tumultum movere non poterat" (Kuinoel). (2) That οὐ πλείους εἰσι permits us to regard as the current day on which the discussion occurred, either the twelfth or the (not yet elapsed) thirteenth; as, however, Paul wished to express as short a period as possible, the latter view is to be preferred. There accordingly results the following calculation:—

- I. Day of arrival in Jerusalem, xxi. 15–17.
- II. Meeting with James, xxi. 18 ff.
- III. Undertaking of the Nazarite vow and offerings, xxi. 26.
- IV. }
- V. } The seven days' time of offering broken off by the
- VI. } arrest, xxi. 27.
- VII. Arrest of the apostle, xxi. 27 ff.
- VIII. Paul before the Sanhedrim, xxii. 30, xxiii. 1–10.
- IX. Jewish conspiracy and its disclosure, xxiii. 12 ff.
On the same day Paul, before midnight, is brought
away from Jerusalem, xxiii. 23, 31.
- X. }
- XI. } Μετὰ δὲ πέντε ἡμέρας κ.τ.λ., xxiv. 1.
- XII. }
- XIII. The current day.

It further serves to justify this calculation: (1) that it sufficiently agrees with the vague statement in xxi. 27: ὥς δὲ ἐμελλόν αἱ ἑπτὰ ἡμέραι συντελεῖσθαι, to place the arrest on the *fifth* day of that week; (2) that, as *terminus a quo* for μετὰ πέντε ἡμέρας, xxiv. 1, the *ninth* day may not only be assumed generally (because the immediately preceding section of the narrative, xxiii. 31 ff., commences with the departure of Paul from Jerusalem), but is also *specially indicated by the connection*, inasmuch as this μετὰ πέντε ἡμέρ. so corresponds to the τῇ δὲ ἐπαύριον, xxiii. 32, that there is presented for both statements of time one and the same point of commencement,

namely, the day on which the convoy (after nine in the evening) left Jerusalem. Anger (*de temp. rat.* p. 110) deviates from this reckoning in the two points, that he places as the first of the five days, xxiv. 1, the day of the arrival at Caesarea; and he does not include at all in the reckoning the day on which Paul came to Jerusalem (because Paul reached it, perhaps, only after sunset). But the *former* is unnecessary (see above), and the *latter* would not only be at variance with Paul's own words, ἀφ' ἧς ἀνέβην προσκυνήσ. ἐν Ἱερουσ., ver. 11 (by which the day of arrival is included), but also would bring the reckoning of the apostle into contradiction with xxi. 17, 18 (τῇ δὲ ἐπιούσῃ). Wieseler, p. 103 f., and on *Gal.* p. 588, has reckoned the days in an entirely different manner—but in connection with his opinion (not to be approved) that the ἐπὶ τὰς ἡμέρας in xxi. 27 are to be understood of the Pentecostal week—namely: *two days* for the journey to Jerusalem; the *third* day, interview with James; the *fourth*, his arrest in the temple (Pentecost); the *fifth*, the sitting of the Sanhedrim; the *sixth*, his removal to Caesarea; the *seventh*, his arrival there; the *twelfth*, the departure of Ananias from Jerusalem, xxiv. 1; the *thirteenth*, the hearing before Felix. — προσκυνήσων] thus with quite an innocent and legally religious design. — εἰς Ἱερουσ.] (see the critical remarks) belongs to ἀνέβην.

Vv. 12–21. In the following speech Paul *first* disclaims the accusations of his opponents generally and on the whole as groundless (vv. 12, 13); *then* gives a justifying explanation of the expression πρωτοστάτην τῆς τῶν Ναζωρ. αἰρέσ., by which they had maliciously wished to bring him into suspicion (vv. 14–16); and *lastly* refutes the special accusation καὶ τὸ ἱερόν ἐπείρ. βεβηλώσαι (vv. 17–21).

Vv. 12, 13. Ἐπισύστασι] uproar. LXX. Num. xxvi. 9, xvi. 40; Joseph. *c. Ap.* i. 20. — Both after οὔτε ἐν ταῖς συναγ. and after οὔτε κατὰ τὴν πόλιν (*throughout the city*) εἶρόν με πρὸς τινα διαλεγόμενον, ἢ ἐπισύστασι ποιῶντα ὄχλου is mentally to be supplied. — See examples of παραστήσαι, to *present*, *i.e.* to *make good*, to *prove*, in Kypke, II. p. 121 f.; Morus, *ad Longin.* p. 43; and from Philo in Loesner, p. 230 f.

Vv. 14, 15. $\Delta\epsilon\iota$] opposes the positive confession, which now follows, to the preceding merely negative assurance (vv. 12, 13): *but, doubtless, I confess*: "As a Christian I reverence the same God with the Jews, follow the same rule of faith, and I have the same hope on God, that there shall be a resurrection," etc. Thus, notwithstanding that malicious *πρωτοστάτην τῆς τῶν Ναζ. αἱρ.*, I am in nowise an enemy of the existing religion (protected by the Roman laws!). And with full *truth* could this "confessio ingenua, voluntaria, plena" (Bengel) be furnished by Paul (in opposition to Baur and Zeller; also Schneckenburger, p. 147 f.), as he recognised in Christianity the completion of the divine law and the fulfilment of the prophets; and this recognition, as regards *the law*, necessarily presupposes the belief *in all that is written in the law*, namely, in its connection with the fulfilment effected by Christ (comp. Rom. iii. 31, xiii. 8 ff.; Gal. iii. 34), although the law as a rule of justification has reached its end in Christ (Rom. x. 4). — *κατὰ τὴν ὁδὸν κ.τ.λ.*] *according to the way, which*, etc., according to the Christian mode of life (xxii. 4, ix. 2, xix. 23). — *ἣν λέγ. αἵρεσιν*] for Tertullus had, ver. 5, used *αἵρεσις*, in itself a *vox media* (school, party, see Wetstein on 1 Cor. xi. 19), in a bad sense (a *schismatic* party, *sect*). — *τῷ πατρώῳ Θεῷ*] the God worshipped by the ancestors of my nation and from them received (xxii. 3). How inviolable were even to the heathen their ancestral gods! See Wetstein and Kypke, II. p. 122 f.; and on the *expression* very common also among the Greeks, Lobeck, *Aglaoph.* p. 1206, 769 ff.; Ellendt, *Lex. Soph.* II. 533 f. — *πιστεύων κ.τ.λ.*] is now that which is emphatically indicated by *οὕτω*: *in this way*: (namely) *believing all things*, etc. Comp. Bornemann in Rosenmüller, *Repert.* II. p. 277; Bernhardt, p. 284. — *κατὰ τὸν νόμον*] *throughout the law* (-book). — *ἐλπίδα ἔχων*] contains a characteristic circumstance accompanying *πιστεύων πᾶσι κ.τ.λ.* — *καὶ αὐτοὶ οὗτοι*] *even they themselves there*, is spoken *δεικτικῶς* to those present as the representatives of the nation in the transaction. It was natural that this point of view in its generality should admit no reference to the Sadducean deviation from the national belief of the resurrection, or at all to special differ-

ences concerning this dogma. It is just as certain that Paul understood *δικαίων* and *ἀδίκων* *morally*, and not according to the sense of the self-conceit of the descendants of Abraham (Bertholdt, *Christol.* pp. 176 ff., 203 ff.). Comp. on Luke xiv. 14. — *προσδέχονται*] *expectant*. The hope is treated as objective (see on Rom. viii. 24). Comp. Eur. *Alc.* 131; Job ii. 9; Isa. xxviii. 19; Tit. ii. 13; and comp. on Gal. v. 5.

Ver. 16. *Ἐν τούτῳ*] *on this account*, as in John xvi. 30. It refers to the whole contents of the confession just expressed in vv. 14, 15, as that *on which* the moral striving, which Paul constantly (*διαπαντ.*) has, has its causal basis. — *καὶ αὐτός*] *et ipse*, like other true confessors of this faith and this hope. — *ἄσκῳ*] *I exercise myself*, i.e. *in eo laboro, studeo* (Stallb. *ad Plat. Rep.* p. 389 C); often also in classical writers with the infinitive. See Sturz, *Lex. Xen.* I. p. 439. — *πρὸς τὸν Θεὸν κ.τ.λ.*] *ethical reference* (Rom. v. 1). The *good* conscience (xxiii. 1) is conceived *as having suffered no offence* (*ἀπρόσκ.*, here *passive*, comp. on Phil. i. 10), i.e. *as unshaken*, preserved in its unimpaired equilibrium.

Ver. 17. *Δι' ἐτῶν δὲ πλείονων*] *interjectis autem pluribus annis*. The *δέ* leads over to the defence on the special point of accusation in ver. 6. Regarding *διά*, *after*,¹ see on Gal. ii. 1. Paul means the four years, which had elapsed since his last visit to Jerusalem, xviii. 22. How does the very fact of this long *alibi*, preceding the short period of my present visit, witness against that accusation! — *εἰς τὸ ἔθνος μου*] *for my nation*. What a contrast in this patriotic love to the hostile calumnies of his accusers! And Paul *might* so speak, for the Greek and Asiatic contributions which he had brought (1 Cor. xvi. 1 ff.; 2 Cor. viii. 9; Rom. xv. 25) were destined for the support of the Jerusalem Christians, who for the most part consisted of native Jews. If he conveyed alms for *these*, he

¹ Not *while* (in opposition to Stölting, *Beitr. z. Exegese d. Paulin. Briefe*, 1869, p. 163 f.), as if Paul would say: *while I have done this* (the *ἀσκειν* κ.τ.λ.) *already for several years*; which neither stands in the text, nor would be suitable after the *διαπαντός* already expressing far more. Bengel gives correctly the practical significance in this statement of time.

assisted in them *his nation*, in doing which he cherished the national point of view, that the *Gentiles*, having become part-takers of the spiritual blessings of the *Jews*, owed corporeal aid to these in turn (Rom. xv. 27). — *προσφοράς*] i.e. *festival offerings*. The performance of these had been among the objects of the journey. The taking on him the *Nazarite offerings* was only induced after his arrival by circumstances. Whether Paul defrayed the expenses of the Nazarite offerings from the contribution-moneys (Baumgarten), is neither here nor elsewhere said, and cannot be determined.

Vv. 18, 19. *Ἐν οἷς*, during which (applies to the *προσφοράς*), during which sacrificial occupations. “Graeci, licet alius generis nomen praecesserit, saepe neutro plurali pronominis utuntur, generalem vocabuli notionem respicientes,” Kühner, *ad Xen. Anab.* vii. 7. 14. Comp. Matthiae, p. 987; Poppo, *ad Thuc.* iii. 97. 3. — *ἡγνισμένον*] *purified*, as a Nazarite (see xxi. 27), thus, in an unobjectionable and holy condition, without multitude and without tumult. — A point is not, with Griesbach, Scholz, and de Wette, to be placed after *θορύβου*, because otherwise *τινὲς δὲ κ.τ.λ.* would be an imperfect sentence, which the simplicity of the structure of the discourse (it is otherwise in ver. 5 f.) does not justify our assuming. Lachmann, Tischendorf, and Bornemann have correctly put only a comma. It is accordingly to be explained in such a way, that Paul with *εἶπον . . . τινὲς δὲ κ.τ.λ.* glances back to what was said in ver. 5 f., which had sounded as if the *Sanhedrists* had found him. On the other hand, *τινὲς δέ* forms the contrast, introducing *the actual position* of the matter, in which *δέ* withal refers to *suppressam aliquam partem sententiae* (Hermann, *ad Philoctet.* 16), thus: *Thereupon there found me*—not these, as they asserted, ver. 5,—but doubtless certain *Asiatic Jews*. Comp. Bornemann, *Schol. in Luk.* p. 184, and in Rosenmüller, *Repert.* II. p. 278. — *ἔδει*] The sense of the praeterite, and that without *ἄν*, is here essential; for the Asiatics must have appeared, like the *Sanhedrists*, before the procurator, if they, etc. That this did not happen, is a *fact of the past*. Comp. Buttmann, *neut. Gr.* p. 187 [E. T. 216 f.]. — *εἰ τι ἔχουσιν*, in so far as they should have ought (subjective

possibility). On *εἰ* with the optative, and in the following sentence the indicative, see Bernhardt, p. 386 f.; Winer, p. 276 [E. T. 367].

Vv. 20, 21. *Or else* (as certainly those absent can make no statement, comp. Baumelein, *Partik.* p. 126 f.) *let these there* (pointing to the Sanhedrists present) *say what wrong they found in me, while I stood before the Sanhedrim, unless in respect to this one exclamation, which I made, etc.* — *σπάντος μου κ.τ.λ.* forbids us to refer *οὔτοι* to the Asiatic Jews, ver. 18 (Ewald). Comp. ver. 15. — *ἡ περὶ μιᾶς ταύτης φωνῆς*] The comparative *ἢ* after *τί* without *ἄλλο* is found also in the classics, Alciphr. *Ep.* iii. 21; Plat. *Crit.* p. 53 E; Kühner, § 747, A. 1. Comp. on John xiii. 10. The article is not placed before *φωνῆς*, because the sense is: *περὶ ταύτης μιᾶς οὔσης φωνῆς* (Kühner, *ad Xen. Anab.* iv. 7. 5). Comp. Stallb. *ad Plat. Apol.* 18 A, *Gorg.* p. 510 D. The exclamation, xxiii. 6, was really the only one which Paul had made in the Sanhedrim. *περὶ* refers back to *ἀδίκημα*. *In respect of this exclamation* I must have offended, if they have found an *ἀδίκημα* in me! In this one exclamation must lie the crime discovered in me! A holy irony. — *ἦς* instead of *ἦν*, attracted by *φωνῆς*, Buttmann, *neut. Gr.* 247 [E. T. 287].

Ver. 22. With the frank challenge to his accusers (vv. 20, 21) Paul closes his speech. But Felix, who declares that he wished still to institute a further examination of the matter with the assistance of Lysias, decides for the present on an *adjournment*: *ἀνεβάλετο αὐτούς*, *amplavit eos* (both parties). He pronounced until further investigation the *non liquet* (Cic. *Cluent.* 28, Brisson. *formul.*), and for the time being *adjourned* the settlement of the accusation. See on the judicial term *ἀναβάλλεσθαι* (Dem. 1042 ult.), Wetstein, and Kypke, II. p. 123 f. — *ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ*] The only correct interpretation is: *because he knew more exactly what referred to Christianity* (ver. 14). As Felix had been procurator for more than six years, and as Christianity was diffused everywhere in Judaea, even in Caesarea itself, it was natural that he should have an *ἀκριβέστερον* knowledge of the circumstances of that religion than was given to him in

the present discussion ; therefore he considered it the most fitting course to leave the matter still in suspense. In doing so he prudently satisfied, on the one hand, his regard for the favour of the Jews (comp. ver. 27) by not giving Paul his liberty ; while, on the other hand, he satisfied his better intelligence about Christianity, by which, notwithstanding his badness in other respects, he felt himself precluded from pleasing the Jews and condemning the apostle. This connection, which in essentials the Vulgate, Chrysostom, Erasmus, Luther, Castalio, Wolf, and others (comp. Bengel : “ *consilia dilatoria, tuta mundo in rebus divinis* ”) have expressed, has been often mistaken. Beza and Grotius, followed by Rosenmüller, Heinrichs, and Ewald, regard ἀκριβέστερον . . . ὁδοῦ as part of the speech of Felix : “ Ubi exactius didicero, quid sit de hac secta, et ubi Lysias venerit, causam illam terminabo ” (Grotius). But so late a bringing in of the εἰπὼν is entirely without precedent in the N. T. (see also Bornemann, and Rosenmüller, *Repert.* II. p. 281 f.). Michaelis and Morus resolve εἰδώς by *quamquam* ; notwithstanding his better knowledge of Christianity, Felix did not release Paul. But this resolution is the less suggested by the relation of the participle to the verb, as afterwards, ver. 23, the specially mild treatment of the apostle is expressly stated. According to de Wette (comp. Wetstein), the sense is : “ As he needed no further hearing of the accused, and it was only necessary now to hear the tribune.” But the reference to the tribune is only to be regarded as a welcome *pretext* and *evasion* ; an actual hearing of Lysias would have been reported in the sequel of the history. Lastly, Kuinoel erroneously renders : when he had *inquired* more exactly, which εἰδώς does not mean. — τὰ καθ’ ὑμᾶς] *your matters*, not : *your misdeeds* (so Böttger, *Beitr.* II. p. 12, as a threat to the Jews), as if it were τὰ καθ’ ἡμῶν. On διαγνῶσ., comp. xxiii. 15.

Ver. 23. Διαταξ.] belongs, like εἰπὼν, to ἀνεβάλετο ; and (yet τέ has preponderant testimony against it) *having given orders*. Comp. κελεύσας, xxiii. 35. — τηρεῖσθαι αὐτὸν κ.τ.λ.] *that he should be kept in custody and should have relaxation*. He was to have *rest* (“ *requiem*,” Vulgate), to be spared all annoyance.

Comp. Plat. *Pol.* ix. p. 590 B: χαλάσει τε καὶ ἀνέσει. Polyb. i. 66. 10: ἄνεσις καὶ σχολή. Joseph. *Antt.* xviii. 6. 10: φυλακὴ μὲν γὰρ καὶ τήρησις ἦν, μετὰ μέντοι ἀνέσεως τῆς εἰς τὴν δίαιταν. So correctly also Wieseler, p. 381. Usually ἀνεσιν is understood of release from *chains*, *custodia libera*, φυλακὴ ἄδεσμος (Arrian. ii. 15. 7; see on it, Geib, *Gesch. d. Röm. Criminalprocesses*, p. 562 f.); but without indication of this special reference in the text, and against ver. 27. From τῷ ἑκατοντάρχη it is rather to be inferred that the present custody was the usual *custodia militaris*, in which, however, Paul was to be treated with mildness and to be left without other molestation. — καὶ μηδένα κωλύειν] the construction is *active*: and that he (the centurion) *should hinder no one*. — τῶν ιδίων αὐτοῦ] is not to be understood of the Jewish servants of the procurator, but of those *belonging to the apostle*. They were his friends and disciples, among whom were perhaps also relatives (xxiii. 16). They were allowed to be at hand and serviceable for the satisfaction of his wants.

Ver. 24. Παραγεν.] denotes the coming along of Felix and Drusilla to the prison (xxiii. 35), where they wished to hear Paul. Grotius thinks that it refers to the fetching of Drusilla as his wife, which took place at this time. But this must have been more precisely indicated, and is also not chronologically suitable, as the marriage of Felix with Drusilla occurred much earlier (53 or 54). See Wieseler, p. 80.—On the beautiful Drusilla, the third wife of Felix (Suet. *Claud.* 28), the daughter of Agrippa I. and sister of Agrippa II., who was at first betrothed to Antiochus Epiphanes, the prince of Commagene, but afterwards, because the latter would not allow himself to be circumcised, was married to Azizus, king of Emesa (Joseph. *Antt.* xx. 7. 1), and lastly was, with the help of the sorcerer Simon, estranged from her husband and married by Felix (whose first wife, according to Tac. *Hist.* v. 9 the granddaughter of Antony and Cleopatra,¹ is said to have been also called Drusilla), see Gerlach in the *Luther. Zeitschr.* 1869, p. 68 f.; Ewald, p. 556 ff. — μετεπέμψ. τ. II.] cer-

¹ Suetonius, *l.c.*, calls him "*trium reginarum maritum*." We know only the two.

tainly at the desire of his Jewish wife, whose curiosity was interested about so well known a preacher of Christ.

Vv. 25, 26. What a sacredly bold fidelity to his calling ! Before one, who practised all manner of *unrighteousness* and *incontinence* (the victim of his lust sat beside him !), “*cuncta malefacta sibi impune ratus*” (Tac. *Ann.* xii. 54), Paul, his defenceless prisoner, discoursed on *righteousness*, *continence*, and the *impending* last *judgment*. Such is the *majesty* of the apostolic spirit in its ἀπόδειξις (1 Cor. ii. 4). The extraordinary phenomenon strikes even the heart of Felix ; he trembles. But his ruling worldliness quickly suppresses the disturbing promptings of his conscience ; with the address of a man of the world, the conference is broken off ; Paul is sent back to his prison ; and Felix—remains reprobate enough to expect *from such a man*, and in spite of the *Lex Julia de repetundis*, a bribe, and *for this purpose* in fact subsequently to hold several conversations with him. — τὸ νῦν ἔχον] *for the present*. See Kypke, II. p. 124 ; Bornemann and Rosenmüller, *Repert.* II. p. 282. — καιρὸν δὲ μεταλ.] *tempus opportunum nactus*. Here consequently Paul had spoken ἀκαίρως, 2 Tim. iv. 2.—A comma only is to be placed after μετακαλ. σε, as ἐλπίζων, ver. 26, does not stand for the finite verb, but is a further definition to ἀπεκρίθη. Also before διό (*wherefore*) a comma only is to be placed. — χρήματα] Certainly Felix had not remained in ignorance how the love of the Christians had their money in readiness for Paul. “*Sic thesaurum evangelii omisit infelix Felix*,” Bengel.

Ver. 27. Διετίας δὲ πληρωθ.] *namely, from the commencement of the imprisonment at Caesarea*.—On the time of the accession of Festus (61), see *Introduct.* § 4.¹ — χάριτα (see the critical remarks) καταθέσθαι, *to lay down (deposit) thanks for himself, i.e. to earn for himself thanks* (xxv. 9), to establish

¹ What Wieseler has further urged in favour of the year 60 in his most recent learned investigation (*Beitr. z. Würdig. d. Evang.* p. 322 ff.) does not remove the chief objection that, according to Josephus, Poppaea, about the time (κατὰ τὸν καιρὸν) that Festus succeeded, was no longer the mistress, but the *wife* of Nero. Especially when the discourse is of an *empress*, ἡ γυνή is least of all to be lightly passed over ; on the contrary, it is to be presumed that the expression is meant, and is to be understood, strictly.

claims to their gratitude. An old classical expression (Herod. vi. 41). See Krüger on Thuc. i. 33. 1. Grotius aptly says: "Est locutio bene Graeca . . . quales locutiones non paucas habet Lucas, ubi non alios inducit loquentes, sed ipse loquitur, et quidem de rebus ad religionem non pertinentibus." The form *χάριτα*, only here and in Jude 4 in the N. T., is also found in classical poets and prose writers, although less common than *χάρις*.—*δεδεμένον*] According to what was remarked on ver. 23, Paul had not hitherto been released from chains; and therefore we have not to suppose that Felix on his departure changed the captivity of the apostle, which was previously free from chains (but see on ver. 23), into the *custodia militaris* allowable even in the case of Roman citizens, in which the prisoner was bound by a chain to the soldier who kept him. This period of two years in the life of the apostle, we may add, remains to us, as far as the Book of Acts goes, so completely unknown, that we are not in a position (with Ewald and Otto) to maintain that no letters of his from that interval could be in existence.—Of Porcius Festus, the better successor of Felix, little is known except his energetic measures against the sicarii. See Joseph. *Antt.* xx. 8. 9 f. to xx. 9. 1, *Bell.* ii. 14. 1. He died in the following year, and was succeeded by Albinus, whose knavery was yet surpassed by that of his successor, Gessius Florus.

CHAPTER XXV.

VER. 2. ὁ ἀρχιερεύς] οἱ ἀρχιερεῖς is decidedly attested. Recommended by Griesb., adopted by Lachm. Tisch. Born. The singular arose from xxiv. 1. — Ver. 4. εἰς Καισάρ.] so Lachm. Tisch. Born., according to preponderating testimony. Elz. Scholz have ἐν Καισαρείᾳ. An interpretation. — Ver. 5. τούτῳ] A B C E S, min. Arm. Vulg. Lucifer. have ἄτοπον. So Lachm. and Born. But how easily, with the indefiniteness of the expression εἴ τι ἐστὶν ἐν κ.τ.λ., was ἄτοπον suggested as a gloss, perhaps from a recollection of Luke xxiii. 41! This then supplanted the superfluous τούτῳ. Other codd. have τούτῳ ἄτοπον. And ἄτοπον is found variously inserted. — Ver. 6. οὐ πλείους ὁκτώ ἢ δέκα] so Griesb. Lachm. Tisch. Scholz, Born. But Elz. has πλείους ἢ δέκα, in opposition to A B C S, min. Copt. Arm. Vulg. As the oldest codd., in which the numbers are written as words, likewise all the oldest vss. (of which, however, several omit οὐ, and several οὐ πλείους), have ὁκτώ, it is very probable that in later witnesses the number written by the numeral sign η was absorbed by the following ἦ. Finally, the omission of οὐ was suggested by ἐν τάχει, ver. 4, as it was thought that διατρίψας δὲ . . δέκα must be taken as a contrast to ἐν τάχει (he promised to depart speedily, yet he tarried, etc.). — Ver. 7. αἰτιώματα] Griesb. Scholz, Lachm. Tisch. read αἰτιώματα, which is so decidedly attested that, notwithstanding that this form does not occur elsewhere, it must be adopted. — φέροντες κατὰ τοῦ Παύλου] Lachm. Tisch. Born. read καταφέροντες, following A B C S, lo^{ti}. 40, Vulg. Lucifer. The *Recepta* is one interpretation of this; another is ἐπιφέρ. τῷ Π. in E. — Ver. 11. γάρ] A B C E S, min. Copt. Slav. Chrys. Theophyl. 2, have οὖν, which Griesb. has approved, and Lachm. Tisch. Born. have adopted. Rightly; εἰ μὲν οὖν ἀδικῶ seemed entirely at variance with the preceding οὐδὲν ἠδίκησα. — Ver. 15. δίκη] A B S, min. Bas. have καταδίην. Recommended by Griesb., adopted by Lachm. and Born. An interpretation. — Ver. 16. After ἄνθρωπον Elz. Scholz have εἰς ἀπώλειαν. It is wanting in preponderating witnesses, and is an addition of the nature of a gloss. — Ver. 18. ἐπέφερον] Lachm. Tisch. Born. read ἔφερον,

according to decisive testimony. — After *ἰ-ν. ἐγώ* A C* have *πονηράν* (so Lachm.), and B E *π^{***}ονηρῶν* (so Born.). Two different exegetical additions. — Ver. 20. *τούτων*] has decisive attestation. But Elz. Scholz have *τούτου*, which (not to be taken with Grotius and others as the neuter) was occasioned by the preceding *ὁ Παῦλος* and the following *εἰ βούλοιστο*. — Ver. 21. *ἀναπέμφω* is to be adopted, with Lachm. Tisch. Born., according to preponderating testimony, instead of *πέμφω*. The reference of the compound was overlooked. — Ver. 22. *ἐφη*, and afterwards *ὁ δέ*, are deleted by Lachm. Tisch. Born., according to A B *π^{***}*; and rightly. They were added by way of completion. — Ver. 25. *καταλαβόμενος*] Lachm. and Born. read *κατελαβόμενῃν*, following A B C E *π^{***}* 10th. Vulg. Copt. Syr., which witnesses also omit *καί* before *αὐτοῦ*. A logical emendation. — Ver. 26. *σχῶ, τι γράψαι*] Lachm. Tisch. Born. read *σχῶ, τί γράψω*, according to A B C, min. The *Recepta* is a mechanical repetition from the preceding.

Ver. 1. Naturally it was the interest of Festus, both in his official and personal capacity, *after he had entered upon his province* as procurator of Judaea, *i.e.* after having arrived in it, soon to acquaint himself more fully with the famous sacred capital of the nation which he now governed. — *ἐπιβαίνειν*, with the *dative*. See Thuc. vii. 70. 5; Diog. L. i. 19; Diod. xvi. 66; Pind. *Nem.* iii. 19. — *τῇ ἐπαρχίᾳ* (xxiii. 34); for the procurators were also called *ἐπαρχοί*. See Krebs *in loc.*

Vv. 2, 3. *Ἐνεφάνισαν κ.τ.λ.*] See on xxiv. 1. — *οἱ ἀρχιερεῖς*] see the critical remarks, as in xxii. 30; consequently not merely the *acting* high priest (as in xxiv. 1), who at that time was *Ishmael*, son of Phabi, and successor of Ananias. See Joseph. *Antt.* xx. 8. 8, 11. — *καὶ οἱ πρῶτοι τῶν Ἰουδαίων*] thus not *merely* the *πρεσβύτεροι*, xxiv. 1. The opposition *now* came forward in a larger spiritual and secular representation of the nation against the enemy of the national religion. It is true that most of these *πρῶτοι* were without doubt Sanhedrists, and therefore also Festus, ver. 15, names them directly *a potiori πρεσβύτεροι*, ver. 15; but this does not justify the assertion of Grotius, that Luke here uses *πρῶτοι* as equivalent to *πρεσβ.* So also de Wette and Ewald. Ver. 5 is opposed to this view. — *αἰτούμενοι χάριν κ.τ.λ.*] *desiring for themselves favour against him*. Comp. ver. 15. — *ὅπως*

κ.τ.λ.] The design of παρεκάλ. αὐτ. — ἐνέδραν ποιούντες κ.τ.λ.] an accompanying definition to παρεκάλουν . . . Ἱερουσαλήμ, giving a significant explanation of the peculiar nature of this proceeding: *inasmuch as they* (thereby) *formed a snare, in order to put him to death* (through assassins), *by the way*.

Ver. 4. For the reasons of the decision, see ver. 16.—By τηρεῖσθαι . . . ἐκπορεύεσθαι, the reply of refusal: “Paul remains at Caesarea,” is expressed indirectly indeed, but with imperative decidedness. Observe in this case the τηρεῖσθαι emphatically prefixed in contrast to μεταπέμψ., ver. 3. — εἰς Καισάρ.] In Caesarea, whither he was brought in custody, xix. 22, xxi. 13.—Notice the contrast between the Jewish baseness and the strict order of the Roman government.

Ver. 5. The decidedly attested order of the words is: οἱ οὖν ἐν ὑμῖν φησιν δύνατοι (Lachmann, Tischendorf, Bornemann). See on similar intervening insertions of φησι, Kühner, *ad Xen. Mem.* iii. 5. 13; Bornemann, *ad loc.*; Stallb. *ad Plat. Rep.* p. 472 D. οἱ δυνατοὶ ἐν ὑμ. are: the holders of power among you, i.e. those who are invested with the requisite official power (for making a public complaint in the name of the Jewish nation). Thus the usual literal meaning of δυνατός is to be retained, and it is neither to be explained, with Erasmus, as *idonei*; nor, with Beza, Calvin, Grotius, Homberg: quibus commodum est; nor, with Bengel: those who are strong for the journey; nor, with Er. Schmid and Wolf (comp. Castalio, de Dieu, and others): quibus in promptu sunt accusandi capita. Certainly if οἱ πρῶτοι, ver. 2, were the same as οἱ πρεσβύτεροι, then οἱ δυνατοὶ ἐν ὑμῖν would be unsuitable, as those persons in power were just the Sanhedrists; wherefore οἱ πρῶτοι must include also other prominent persons.—συγκαταβ.] *having gone down with me*. Thuc. vi. 30. 2; Diod. xii. 30; Wisd. x. 13; Lobeck, *ad Phryg.* p. 398.—εἴ τι ἐστίν] namely, an object of accusation.

Vv. 6, 7. Διατρίψας . . . δέκα] includes the whole brief stay of Festus at that time among the Jews at Jerusalem (ἐν αὐτοῖς), not merely the time that had elapsed since the rejection of that proposal.—περιέστησαν] stood round Paul, as is evident from the preceding παραγ. δὲ αὐτοῦ. Comp. ver. 18.

Grotius and Kuinoel incorrectly hold that it is to be referred to τὸ βῆμα. — πολλὰ καὶ κ.τ.λ.] as in John xx. 30. — αἰτιώματα (see the critical remarks), instead of αἰτιάματα, *accusations*, is not elsewhere preserved. Yet Eust. p. 1422, 21, has αἰτίωσις instead of αἰτίασις. — καταφέροντες (see the critical remarks), *they brought against him*. Gen. xxxvii. 2; Deut. xxii. 14.

Ver. 8. They were not in a condition to prove them, *seeing that he stated for his vindication, that, etc.* On ἀπολογεῖσθαι with ὅτι (more frequently with ὥς), comp. Xen. *Occ.* xi. 22. — οὔτε κ.τ.λ.] These were consequently the three principal points to which the πολλὰ καὶ βαρέα αἰτιώματα of the Jews referred. Comp. xxi. 28, xxiv. 5 f., to which they now added the *political* accusation, as formerly against Jesus.

Ver. 9. Χάριν καταθέσθαι] see on xxiv. 27. — θέλεις . . . ἐπ' ἐμοῦ;) Grotius correctly renders: *visne a Synedrrio judicari me praesente?* For that Festus meant a κρίνεσθαι *by the Sanhedrim*, is evident of itself from εἰς Ἱεροσ. ἀναβ. and ἐκεῖ. — ἐπ' ἐμοῦ] *coram me*. Bengel aptly observes: hoc Festus speciose addit.—Paul must be asked the question, θέλεις, because he had already been delivered over to the higher Roman authority, and accordingly as a Roman citizen could not be compelled again to renounce the Roman tribunal.—If Festus had previously (ver. 4) without ceremony refused the request of the Jews, which was at variance with the course of Roman law, he now shows, on the other hand, after they had conformed to the ordinary mode of procedure, that he was quite willing to please them. Certainly he could not doubt beforehand that his θέλεις would be answered in the negative by Paul; yet by his question he made the Jews sensible at least that the frustration of their wish did not proceed from any indisposition on his part.

Ver. 10. Paul gives a frank and firm refusal to that request, both positively (ἐπὶ τοῦ βήμ. Καίς. κ.τ.λ.) and negatively (Ἰουδαίους οὐδὲν κ.τ.λ., *to the Jews I have committed no offence*). — ἐπὶ τ. βήμ. Καίσαρος] for “*quae acta gesta que sunt a procuratore Caesaris, sic ab eo comprobantur, atque si a Caesare ipso gesta sint,*” Ulpian. *L. I. D. de offic. procuratoris*. — κάλλιον]

namely, than appears to follow from your question. Paul makes his judge feel that he ought not to have proposed that *θέλεις κ.τ.λ.* to him at all, as it could not but conflict with his own better conviction.

Ver. 11. From his preceding declaration that he must be judged before the imperial tribunal, and not by Jews, Paul now reasons (*οὖν*, as the correct reading instead of *γάρ*, see the critical remarks) that he accordingly by no means refuses to die, if, namely, he is in the wrong; but in the opposite case, etc. In other words: "Accordingly, I submit myself to the *penalty* of the Roman law, if I am guilty; but if," etc. And, in order to be sure of the protection of *Roman* law, amidst the inclination of Festus to please the Jews, he immediately adds *the appeal to the Emperor*. — *εἰ . . . ἀδικῶ*] *If I am at fault*. See Krüger, *Index. Xen. Anab.*; Jacobitz, *ad Luc. Tim.* 25, p. 25 f.; Heind. *ad Plat. Protag.* § 4, p. 463 f. The idea of the word presupposes *the having done wrong* (Kühner, *ad Xen. Anab.* i. 5. 12), therefore the added *καὶ ἄξιον θαν. πέπρ.* contains a more precise definition of *ἀδικῶ*, and that according to the degree. — *οὐ παραιτοῦμαι κ.τ.λ.*] *non deprecor*. Comp. Joseph. *Vit.* 29; Herod. i. 24: *ψυχὴν δὲ παραιτούμενον*. Lys. *adv. Sim.* § 4: *ἀξιῶ δὲ . . . εἰ μὲν ἀδικῶ, μηδεμιᾷ συγγνώμῃ τυγχάνειν*. — *τὸ ἀποθανεῖν*] "*id ipsum agi*, notat articulus," Bengel. Comp. Buttmann, *neut. Gr.* p. 226 [E. T. 262]. — *εἰ δὲ οὐδὲν ἔστιν ὧν*] *but if there exists nothing of that, of which they*, etc. *ὧν* is by attraction for *τούτων ᾧ*. Comp. xxiv. 8; Luke xxiii. 14. — *δύναται*] namely, according to the possibility conditioned by the subsisting legal relations. — *αὐτοῖς χαρίσασθαι*] *to surrender me to them out of complaisance*. See on iii. 14. — *Καίσαρα ἐπικαλ.*] *I appeal to the Emperor*. See examples from Plutarch of *ἐπικαλ.* in Wetstein; also Plut. *Gracch.* 16; in Dem. and others: *ἐφέναι*. Certainly the revelation, xxiii. 11, contributed to Paul's embracing this privilege of his citizenship (see Grotius *in loc.*; Krebs, *de provocat. Pauli ad Caes.* in his *Opusc.* p. 143 ff.). "*Non vitae suae, quam ecclesiae consulens*," Augustine accordingly says, *Ep.* 2.

Ver. 12. The conference of Festus with the council acting

as his advisers, as may be inferred from the answer afterwards given, referred to the question whether the ἐπικλησις of the Emperor was to be granted without more ado. For in cases of peculiar danger, or of manifest groundlessness of the appeal, it might be refused. See Geib, *l.c.* p. 684 f. The *consiliarii* (Suet. *Tib.* 33) of the provincial rulers were called also πάρεδροι, *assessores* (Suet. *Galba*, 19). See generally, Perizonius, *de Praetorio*, p. 718; Ewald, p. 326.—After ἐπικέκληλ, the elsewhere usual note of interrogation (which simply spoils the solemnity and force of the answer) is already condemned by Grotius.—Baumgarten thinks that, from the appeal to Caesar (which in his view will not have been pernicious to Paul), and from xxvii. 24, it may be inferred that the Acts of the Apostles is decidedly favourable to the supposition of a liberation of Paul from the Roman imprisonment. Too rash a conclusion. Neither the appeal nor xxvii. 24 points *beyond Rome*. To Rome he *wished* to go (appeal), and *was* to go (xxvii. 24).

Ver. 13. This Marcus Agrippa was the well-meaning, but too weak, *Herod Agrippa II.*, son of the elder Agrippa, grandson of Aristobulus, and the great-grandson of Herod I. Soon after the death of his father (xii. 23) he received from Claudius, at whose court he was brought up (Joseph. *Antt.* xix. 9. 2, xx. 1. 1), the principality of Chalcis, and instead of this, four years afterwards (A.D. 53), from the same emperor, the former tetrarchy of Philip and Lysanias, along with the title of king (Joseph. *Antt.* xx. 7. 1); and at a later period, from Nero, a further considerable increase of territory. He did not die till the third year of Trajan, being the last reigning prince of the Herodian house. See Ewald, p. 555 ff.; Gerlach in the *Luther. Zeitschr.* 1869, p. 62 ff.—Βερνίκη, also *Beronice* and *Berenice* (i.e. equivalent to Φερηνίκη, Sturz, *Dial. Maced.* p. 31), was his *sister*, formerly the wife of her uncle Herod the prince of Chalcis, after whose death she lived with her brother,—probably in an incestuous relation (Joseph. *Antt.* xx. 7. 3),—a state of matters which was only for a short time interrupted by a second marriage, soon again dissolved, with the Cilician king Polemon (Joseph. *Antt.* xx. 7. 5). At a later

period still she became mistress of the Emperors Vespasian and Titus. See Gerlach, *l.c.* — ἀσπασόμενοι] It was quite in keeping with the relation of a Roman vassal, that he should welcome the new procurator soon after his accession to office.

Ver. 14. The following conversation between Festus and Agrippa most naturally appears not as a communication by an ear-witness (Riehm, Kuinoel), but as drawn up by Luke himself as a free composition; for he had the materials for the purpose in his accurate information, received from Paul, as to the occurrence set forth in ver. 7 ff. — ἀνέθετο] *he set forth, narravit*, Gal. ii. 2. His *design* in this was (see ver. 26 f.) to learn the *opinion* of the king; for Agrippa, as an Idumean, as belonging himself to Judaism (comp. xxvi. 27; also Schoettg. *Hor.* p. 481), and especially as chief overseer of the temple and of the election of high priest (Joseph. *Antt.* xx. 1. 3), was accurately acquainted with the state of Jewish affairs.

Vv. 15, 16. Αἰτούμενοι κ.τ.λ.] *asking for punishment against him*. That δίκην (comp. 2 Thess. i. 9; Jude 7) is so to be taken (according to its very frequent use by the classical writers, see Riske, *Ind. Dem.* p. 162 f.; Ast, *Lex. Plat.* I. p. 538), is shown by ver. 16. Comp. the passages with αἰτ. δίκ. in Wetstein. — πρὶν ἢ] refers to the conception of condemnation contained in χαρίζεσθαι. As to the principle of Roman law here expressed, see Grotius *in loc.*, and on xvi. 37. Likewise as to the Greek law, see Dissen, *ad Dem. de cor.* p. 160. On the *optative* with πρὶν after a negative clause, when the matter is reported "*ut in cogitatione posita*," see Klotz, *ad Devar.* p. 726.

Vv. 17–20. *After they had therefore come together here (to Caesarea, just as in ver. 24), I made no delay, etc.* See examples of ἀναβολὴν ποιῆσθαι (comp. ἀναβάλλεσθαι, xxiv. 22) in Wetstein. — Ver. 18. περὶ οὗ] belongs to σταθέντες. Comp. ver. 7. — αἰτίαν ἔφερον (see the critical remarks): *they brought no accusation*. The classical expression would be αἰτ. ἐπιφέρειν (Herod. i. 26; Thuc. vi. 76; Plat. *Legg.* ix. p. 856 E; and often in the orators), or ἐπάγειν (Dem. 275. 4). — ὧν (instead of ἐκείνων ἃ) ὑπενόουν ἐγώ] In the case of a man already so long imprisoned, and assailed with such ardent hostility,

Festus very naturally supposed that there existed some peculiar capital crimes, chiefly, perhaps, of a political nature. It is true that political charges were also brought forward (ver. 8), but “hinc iterum conjicere licet, imo aperte cognoscere, adeo fuit calumnias, ut in judicii rationem venire non debuerint, perinde ac si quis convicium temere jactet,” Calvin. — Ver. 19. *περὶ τῆς ἰδίας δεισιδαίμ.*] *concerning their own religion.* Festus prudently uses this *vox media*, leaving it to Agrippa to take the word in a good sense, but reserving withal his own view, which was certainly the Roman one of the *Judaica superstitio* (Quinctil. iii. 8). Comp. on xvii. 22. — *ζῆν*] *that he lives*, namely, risen and not again dead. Moreover, the words *καὶ περὶ τίνος Ἰησοῦ . . . ζῆν* bear quite the impress of the indifference and insignificance which Festus attached to this very point, inasmuch as, in regard to the *τεθνηκότος*, he does not even condescend to designate the *mode* of death, and, as regards the *ζῆν*, sees in it an empty pretence (*ἔφασκεν*, comp. xxiv. 9). — Ver. 20. *ἀπορούμενος*] *but I, uncertain on my part.* Quite in accordance with the circumstances of the case (for before the king, Festus might not lay himself open to any imputation of partiality), Luke makes the procurator keep silence over the real motive of his proposal (ver. 9). — *εἰς τὴν περὶ τούτων ζήτη.*] *regarding the investigation to be held on account of these* (to me so strange) *matters* (*ζήτησις* in the judicial sense, as in Pol. vi. 16. 2). Instead of *εἰς τὴν κ.τ.λ.* (comp. Soph. *Trach.* 1233), Luke might have written only (as A H actually read) *τὴν κ.τ.λ.* (Heind. *ad Plat. Crat.* p. 409 C), or *τῆς κ.τ.λ.* (Stallb. *ad Plat. Rep.* p. 557 D).

Ver. 21. *After, however, Paul had appealed to be kept in ward* (ver. 4) *for the cognizance* (judicial decision, Wisd. iii. 18, and often in the classical writers) *of Augustus*, etc. — *τηρηθῆναι*] is not equivalent to *εἰς τὸ τηρηθ.* (Grotius, Wolf, Heinrichs, and others), but is the contents of the expressed appeal, namely, the legal demand which it contained. After this appeal had been in law validly made, no further proceedings might be taken by the authorities at their own instance against the appellant. See Wetstein on ver. 11. — *αὐτόν*] is not to be written *αὐτόν*, as there is no reflexive emphasis. — *Σεβασ-*

τός] *Venerandus*, the Lat. *Augustus*, the well-known title of the emperors since the time of Octavianus¹ (αὐτὸς γενόμενος ἀρχὴ σεβασμοῦ καὶ τοῖς ἔπειτα, Philo, *Leg. ad Caium*, p. 1012). Vell. Patere. ii. 91; Dio Cass. liii. 16; Herodian, ii. 10. 19, iii. 13. 7; Strabo, vii. p. 291. — ἕως οὗ ἀναπέμφω (see the critical remarks²) is direct address. Comp. on xxiii. 12.

Ver. 22. The narrative of Festus has excited the Jewish interest of the king, so that he also, on his part (κ. αὐτός), wishes to hear the prisoner. — ἐβουλόμην] quite like our: *I wished* [Germ.: *ich wollte*], namely, if it admitted of being done. Comp. Rom. ix. 3; Gal. iv. 20. See Winer, p. 265 f. [E. T. 353]. Calvin erroneously infers from the imperfect that Agrippa had previously cherished a wish to hear Paul, but had hitherto refrained from expressing it, in order not to appear as if he had come for any other reason than to salute Festus. — αὐριον ἀκούσῃ . . . αὐτοῦ] The wish of the king is very welcome to the procurator. Why? see ver. 26.

Ver. 23. Φαντασία, *show, pomp, παραπομπή* (1 Macc. ix. 37), *ambitio* (Nep. x. 2. 2). See Polyb. xv. 25. 5, xvi. 21. 1, xxxii. 12. 6; Diog. L. iv. 53; Jacobs, *ad Del. epigr.* p. 152; and Wetstein. — τὸ ἀκροατήριον (Plut. *Moral.* p. 45 F, 937 D, *Cat.* 22) is the *audience-chamber* appointed for the present occasion. That it was, as is assumed, just the usual judgment-hall, is at least not conveyed in the words. — σύν τε τοῖς κ.τ.λ.] τέ is placed after σύν, not after χιλιάρχ., because the σύν is again mentally supplied before ἀνδράσι. See Schoemann, *ad Isae.* p. 325 f.; Stallb. *ad Plat. Crit.* p. 43 B. By τοῖς χιλιάρχοις (there were *five* cohorts, and therefore five tribunes in Caesarea) and by ἀνδρασι . . . πόλεως are meant the principal military and the prominent civil personages of the city. — Instead of τοῖς κατ' ἐξοχὴν οὖσι, a classical writer would say τοῖς ἐξόχοις or ἐξοχωτάτοις. On the periphrastic κατὰ, see Winer, p. 396 [E. T. 528].

¹ See generally, Fincke, *de appellationib. Caesarum honorif. et adulator. usque ad Hadrian.*, Regiom. 1867.

² On ἀναπέμψω, *to send up*, of the transport of prisoners to Rome, comp. Polyb. i. 7. 12, xxix. 11. 9; Lucian, *Tox.* 17; and Jacob *in loc.* See also on Luke xxiii. 7.

Vv. 24, 25. *Θεωρεῖτε*] Indicative. — *πάν τὸ πλῆθος*] appears to conflict with vv. 2 and 15, and is at all events an exaggeration. But how natural is it to suppose that the persons there named were accompanied by an impetuous crowd! Hence also *ἐπιβοῶντες*. On *ἐνέτυχόν μοι*, *they have approached me*, in a hostile spirit towards him, comp. 1 Macc. viii. 32, x. 61; 2 Macc. iv. 36. On *ἐνθάδε*, comp. xxv. 17. — *καὶ αὐτοῦ δὲ τούτου*] *and, on the other hand* (*καὶ . . . δέ*, as in xxii. 29; see on John vi. 51), *this person himself* (*itemque ipse ille*).

Vv. 26, 27. *Ἀσφαλές τι*] *something trustworthy*, whereby the emperor (*ὁ κύριος*, *Dominus*, the appellation declined by Augustus and Tiberius, but accepted by their successors, see Wolf and Wetstein, also Dougl. *Anal.* p. 96; Fincke, *l.c.*) may inform himself certainly concerning the state of matters. Such a fixing of the real *αἰτία* had not been possible for the procurator, who had to draw up the *litterae dimissoriae*, so long as the proceedings were constantly disturbed and confused by intentional fabrications of the Jews. — *ἀνακρίσ.*] A preliminary examination, “*judicis edocendi causa*,” Grotius. See also Heind. *ad Plat. Phaedr.* p. 277 E; Hermann, *Staatsalterth.* § 141. 1. — In *σχῶ τὲ γράψω* (see the critical remarks) *γράψω* is the future (see on Phil. i. 22): *what I am to write*. — *ἄλογον*] *unreasonable, absurd*, Thuc. vi. 85. 1; Plat. *Gorg.* p. 519 E, *Apol.* p. 18 C. *Without εἶναι*: see Sauppe, and Kühner, *ad Xen. Mem.* i. 1. 5. — *τὰς κατ’ αὐτοῦ αἰτίας*] This was just the *ἀσφαλές*, which was still wanting to the procurator. Without having made himself clear as to the contents of the charges brought against Paul, he would have been obliged frankly to report to the emperor that he was in ignorance of them. Olshausen, however, is hasty in holding that, with the placing of the apostle before Agrippa the prediction of the Lord (Matt. x. 18; Mark xiii. 9) was now *for the first time* fulfilled. We know far too little of the previous history of the other apostles to be able to take this ground. Perhaps the elder James and Peter had already stood before Herod (Agrippa i.), xii. 2, 3 f. But Paul stood here for the first time before a king, who, however, is by no means to be considered as the repre-

sentative of the power of the heathen world (as Baumgarten supposes), as Agrippa *was* himself a Jew (see on ver. 14), *ruled* over the Jews, was by Paul *addressed as a Jew* (xxvi. 3, 27), and was, in fact, even regarded as *representative of the Jews* (see *παρ' ὑμῶν*, xxvi. 8).

CHAPTER XXVI.

VER. 1. ὑπέρ] Lachm. Tisch. Born. read περί, upon decisive evidence. — Ver. 3. After δέομαι Elz. Scholz have σου, which is deleted by Lachm. Tisch. Born., according to A B E \aleph , min. Aeth. Syr. p. Arm. Vulg. A supplementary addition. — Ver. 6. εἰς] Elz. Scholz have πρὸς. εἰς has A B E \aleph , min. in its favour; is recommended by Griesb., and adopted by Lachm. Tisch. Born.; πρὸς is explanatory, in accordance with xiii. 32. — After πατ. A B C E \aleph , min. Chrys. Theophyl. and many vss. have ἡμῶν. Adopted by Griesb. Scholz, Lachm., and, in view of the considerable preponderance of testimony, rightly. The unnecessary pronoun was easily passed over. — Ver. 7. The critically established order of the words is: ἐγκαλοῦμαι ὑπὸ Ἰουδαίων (not ὑπὸ τῶν Ἰουδ., as Elz. has) βασιλεῦ. So Lachm. Born. Tisch. Ἀγρίππα, which Elz. and Scholz have after βασιλεῦ, is an addition opposed to greatly preponderant testimony. — Ver. 10. φυλακαῖς] decisive witnesses have ἐν φυλ.; so Griesb. Scholz, Lachm. Tisch. Born. — Ver. 12. ἐν οἷς καὶ] καὶ is wanting in A B C E J \aleph , min. and several vss. Deleted by Lachm. and Born.; and on that preponderating testimony with the more right, as the frequent καὶ after the relative was easily added mechanically. — τῆς παρὰ τῶν] Lachm. and Born. have merely τῶν, according to A E J, min. vss. (B \aleph omit only παρὰ). But τῆς might be just as easily left out after the syllable πης, as παρὰ might be overlooked as superfluous. If only τῶν stood originally, there was no reason why it should be completed from ver. 10. Therefore the *Recepta* is to be retained. — Ver. 14. λαλοῦσαν πρὸς με κ. λέγουσαν] Lachm. and Born. read λέγουσαν πρὸς με, following A B C J \aleph , min. vss., to which also E, min., having φωνῆς λεγομένης πρὸς με, are to be added. But the comparison of ix. 4, xxii. 7, occasioned the abbreviation. — Ver. 15. ὁ δὲ] Lachm. Tisch. Born. read ὁ δὲ Κύριος, according to very considerable testimony. The *Recepta* is from ix. 5 (see the critical remarks thereon). — Ver. 16. εἰδὲς] B C* (?) 137, Arm. Syr. p. Ambr. Aug. have εἰδὲς με. More precise definition, although defended by Buttmann in the *Stud. u. Krit.* 1860, p. 360. — Ver. 17. Instead of ἐγώ, Elz. Scholz

have *νῦν*, against decisive testimony. — Ver. 20. After *πρῶτον* Lachm. Born. Tisch. have *τε*, as in A B *8*. Inserted for closer connection with *καὶ Ἱεροσ.* Comp. the following *τε . . . καὶ*. — *εἰς πᾶσαν*] *εἰς* is wanting in A B *8*, and is deleted by Lachm., but is indispensable, and might be easily enough passed over after the syllable *οις*. — Ver. 21. The article is wanting before *Ἰουδαῖοι* in B G *8**, which Buttman approves; it was easily overlooked on account of the similarity of the following syllable, but would hardly be added, comp. vv. 2, 3, 7. — Ver. 22. *παρά] ἀπό* has the stronger attestation (Lachm. Tisch. Born.). — *μαρτυρούμενος*] A B G H *8*, min. Chrys. Theophyl. have *μαρτυρόμενος*. Approved by Griesb., adopted by Lachm. Tisch. Born. A correction. See the exegetical remarks. — Ver. 25. *ὁ δέ]* Lachm. and Born. read *ὁ δὲ Παῦλος*, which, indeed, has important attestation, but has the suspicion of having arisen from the very usual practice of writing the name on the margin. — Ver. 28. *ἔφη]* is to be deleted, with Lachm. Tisch., according to important witnesses (including *8*). — *γενέσθαι]* Lachm. and Born. read *ποιῆσαι*, after A B *8*, lo^{ti} three min. Copt. Syr. p. (on the margin). This variation is connected with the reading ΠΕΙΘΗ (instead of *πειθεῖς*), but which is found only in A, and along with *ποιῆσαι* is of the nature of a gloss.¹ — Ver. 29. *πολλῶ]* Lachm. Tisch. Born. read *μεγάλῳ*, after A B *8*, min. Syr. utr. Copt. Arm. Vulg. Rightly; *πολλῶ* involuntarily intruded itself as a contrast of *ὀλίγῳ*. — Ver. 30. *ἀνέστη τε]* Elz. has *καὶ ταῦτα εἰπόντος αὐτοῦ ἀνέστη*, against A B *8*, min. Syr. Erp. Aeth. Arm. Vulg. An amplification.

Vv. 1–3. *Ἐπιτρέπεται σοι]* *it is* (herewith) *permitted to thee to speak for thyself, i.e. to defend thyself.* Comp. Soph. *Aj.* 151, *El.* 545; Xen. *Hist.* i. 7. 16. — *ἐκτείνας τὴν χεῖρα]* *after stretching forth his hand*, is not equivalent to the *κατασεῖσας τῇ χειρί*, xii. 17, xiii. 16 (in opposition to Er. Schmid and Hammond), because this latter had for its object the *συναίν* of the hearers (xii. 17); but it conveys a trait descriptive of the solemnity of this moment: Paul comes forward in the attitude of an orator, with all the ingenuousness and candour of a good conscience, although the chain hung on his hands, ver. 29. Comp. in contrast to the simple gesture of Paul, the artificially rhetorical one in Apuleius, *Metamorph.* ii. p. 54: “Porrigit dextram et ad instar oratorum conformat articulum,

¹ Expressing the meaning: *thou believest to make me a Christian.* Nevertheless Lachmann, *Praef.* p. x., considers the reading of A as correct.

duobusque infimis conclusis digitis ceteros eminentes porrigit." According to Lange's fancy, it is an intimation that "he stretched out his hand *at length for once to an intelligent judge.*" —How true and dignified is also here (comp. xxiv. 10) the conciliatory exordium, with which Paul commences his speech! — ὑπὸ Ἰουδαίων] *by Jews* (generally), not: *by the Jews*, comp. xxv. 10. In regard to *Jewish* accusations, Paul esteemed himself fortunate that he was to defend himself *before Agrippa*, as the latter was best informed about *Jewish* customs and controversies. — Ver. 3. *μάλιστα γνώστην ὄντα σε*] *as thou art most* (more than all other authorities) *cognizant*. The speech, continuing by a participial construction, is joined on in an abnormal case, as if an *accusative* expression had been previously used (such as *πρὸς σε . . . ἀπολογεῖσθαι*, Plat. *Apol.* p. 24 B). Less simply Buttman, *neut. Gr.* p. 272 [E. T. 317]. See on Eph. i. 18, and Stallb. *ad Plat. Rep.* p. 386 B. The view of Bornemann is very harsh (as διὸ δέομαι entirely closes the previous construction, and commences a new sentence of the speech): that Paul has put the accusative, because he had it in view to continue subsequently with αἰτῶ . . . ἀκούσαί μου, but omitted to do so on account of πάντων . . . ζητημάτων. — κατὰ Ἰουδ.] *among Jews throughout*. See Winer, p. 374 [E. T. 499].

Vv. 4, 5. *Μὲν οὖν*] introduces, in connection with the preceding exordium, the commencement now of the defence itself. See Bäumlein, *Partik.* p. 181. — *βίωσιν*] *manner of life*. Ecclus. *Praef.* 1, Symm. Ps. xxxviii. 6. Not preserved in Greek writers. — *τὴν ἀπ' ἀρχῆς . . . Ἱεροσ.*] a significant exegesis of *τὴν ἐκ νεότητος*, for the establishment of the following ἴσασι κ.τ.λ. — *προγινώσκοντες . . . Φαρισαῖος*] *my manner of life . . . know all Jews, since they knew me from the outset* (since the first time of my becoming known)—namely, *that I, according to the strictest* (xxii. 3) *sect of our religion* (θρησκείας), *have lived as Pharisee*. This *Φαρισαῖος*, calling that ἀκριβ. αἵρεσιν by its name, stands with great emphasis at the close. Notice generally the *intentional definiteness* with which Paul here describes all the circumstances of the case, to which belongs also the emphatic repetition of *τὴν* (see Bornemann *in loc.*). — In *προγινώσκ.*, *προ*, *before*, contains the same con-

ception, which is afterwards still more definitely denoted by *ἄνωθεν*. They knew Paul *earlier* than merely since the present encounter, and that indeed *ἄνωθεν*, *from the beginning* (Luke i. 3), which therefore, as it refers to the *knowing*, and not to *ἐξήσα*, may not be explained: *from my ancestors* (Beza). — *ἐὰν θέλωσι μαρτυρεῖν*] if they do not conceal or deny, but are willing to testify it. “Nolebat autem, quia persentiscebant, in conversione Pauli, etiam respectu vitae ante actae, efficacissimum esse argumentum pro veritate fidei Christianae,” Bengel. Comp. xxii. 19 f.

Vv. 6, 7. As I was known from of old by every one as a disciple of the strictest orthodoxy, so it is also now far from being anything heterodox, on account of which I stand accused (*ἔστηκα κρινόμενος*),—it is the universal, ardently-cherished, national hope, directed to the promise issued by God to our fathers. — *ἐπ’ ἐλπίδι*] *on account of hope* toward the promise, etc. That Paul means *the hope of the Messianic kingdom to be erected*, the hope of the whole eternal *κληρονομία* (Heb. ix. 15), not merely the special hope of the resurrection of the dead (Grotius), the following more precise description proves, in which the universal and unanimous solicitude of the nation is depicted. He had preached of this hope, that the risen Jesus would realize it (comp. xiii. 32 f.), and this was the reason of his persecution. See also xxviii. 20. — *εἰς τοὺς κατέρας ἡμῶν*] *issued to our fathers*. On the order of the words, the participle after the substantive, see Kühner, *ad Xen. Anab.* v. 3. 4. — *εἰς ἣν* refers to the *ἐπαγγελία*. — *τὸ δωδεκάφυλον ἡμῶν*] *our twelve-tribe-stock* (a theocratically honourable designation of the nation as a whole, comp. Jas. i. 1). The word is also found in the *Protevang. Jacobi*, 1 (see Thilo *in loc.*, p. 166 f.); Clem. 1 Cor. 55, comp. chap. 31, p. 76: *τὸ δωδεκάσκηπτρον τοῦ Ἰσραήλ*. Quite analogous is *δεκάφυλος*, Herod. v. 66 (comp. *τετράφυλος* in the same place). To understand the expression *historically*, it need only be remarked, that even after the exile the collective body of the people *actually consisted* of the twelve tribes; in which view the circumstance, that ten tribes did not return from the exile, did not alter anything in the objective relation, and could not destroy the consciousness,

deeply interwoven and vividly bound up by history and prophecy with the whole national character, that every Jew (wherever he was) belonged to the great unity of the δωδεκάφυλον,—to say nothing of the fact that *all* the members of the ten tribes did not go into exile, and of the exiled *all* did not jointly and severally remain in exile. The question, therefore, as to the later fate of the ten tribes (see especially, Baumgarten) does not belong to this place. — ἐν ἐκτενείᾳ κ.τ.λ.] *with constancy attending to the worship of God*, as well by the יָמִיף (*sacrificium jube*; see Ewald, *Alterth.* p. 171) as by prayer and every kind of adoration. Comp. on Luke ii. 37, where also, in order at once to give prominence to the earnestness of the constant worship, νύκτα precedes. — κατανῆσαι] *to arrive*, as if at a goal, which is the contents of the promise. Comp. on Phil. iii. 7. The conception λαμβάνειν τὴν ἐπαγγελ., ii. 23, Gal. iii. 14, Heb. ix. 15, xi. 13, is analogous. The realization of the Messianic promise is also here represented as attaching itself to the pious preparation of the nation. Comp. iii. 20 f. — ὑπὸ Ἰουδαίων] *by Jews!* placed at the end, brings into emphatic prominence the contrast. The absurdity and wickedness of being impeached *by Jews* concerning the hope of the Messianic kingdom were to be made thoroughly palpable.

Ver. 8. The circumstance that Paul made *the resurrection of Jesus* the foundation of his preaching of the Messianic kingdom, had specially provoked the hatred of the Jews. This resurrection they would not recognise (xxv. 19), and therefore he continues—in his impassioned address breaking away from what had gone before, and in the person of the Jewish king addressing the Jews themselves as if present (παρ' ὑμῖν)—with the bold inquiry: *Why is it esteemed as incredible with you?* etc. Beza and others (also de Wette and Lange) place after τί a note of interrogation: *How? Is it incredible?* etc. But it tells decisively against this view that the mere τί is not so used; τί γάρ, τί οὖν, or τί δέ would be employed. — εἰ ὁ Θεὸς νεκρ. ἐγείρει] *if God* (as He has done in the instance of *Jesus*) *raises the dead*. Comp. Vulgate, Erasmus, and others. εἰ is neither equivalent to ὅτι (Luther, Beza, Grotius, and others),

nor is it the problematic *whether* (de Wette and others); the more especially as the matter under discussion is not that of doubt or uncertainty on the part of the Jews, but that of their definite unbelief, which is absurd.

Vv. 9, 10. In consequence of this unbelief (μὲν οὖν), I myself was once a decided opponent of the name of Jesus. — ἔδοξα ἐμavτῶ] *mihi ipsi videbar*. See examples in Wetstein. The view of Erasmus, Calovius, de Dieu, and Vater, who connect ἐμavτῶ with δεῖν, is to be rejected; for δεῖν with the dative, although not without example in classical writers (Xen. *Mem.* iii. 3. 10, *Anab.* iii. 4. 35, *Oecon.* vii. 20; see Kühner, § 551, note 5; Schoem. *ad Is.* p. 380), is foreign to the N. T. ἐμavτῶ has the emphasis of *his own personal* opinion: I had the *self-delusion*, that I ought to exert myself. “Tanta vis errantis conscientiae,” Bengel. — πρὸς τὸ ὄνομα] *in reference to the name*, namely, in order to suppress the confession and invocation of it. Observe how Paul uses Ἰησοῦ τοῦ Ναζωρ. according to his standpoint as *Saul*. — ὃ] which πολλὰ ἐναντία πρᾶξαι I also actually did. Comp. Gal. ii. 10. This is then more particularly set forth by καὶ (and indeed) πολλοὺς κ.τ.λ. Mark the difference between πράσσειν and ποιεῖν; see on John iii. 20. — τῶν ἁγίων] spoken from the Christian standpoint of the apostle, with grief. The ἐγώ also has painful emphasis. — ἀναίρ. τε αὐτ. κατήνεγκα ψῆφον] *and when they were put to death (when people were on the point of executing them) I have given vote (thereto), calculum adjeci*, i.e. *I have assented*, συνευδόκησα, xxii. 20. The plural ἀναίρ. αὐτ. is not, with Grotius, Kuinoel, and others, to be referred merely to Stephen, but also to other unknown martyrs, who met their death in the persecution which began with the killing of Stephen. Comp. viii. 1, ix. 1. Elsner and Kypke make the *genitive* dependent on κατήνεγκα, and in that case take κατα- in a hostile reference (comp. καταψηφίζειν). Harsh, and without precedent in linguistic usage; ἀναίρ. αὐτ. is the *genitive absolute*, and κατήν. is conceived with a local reference, according to the original conception of the ψῆφος (the voting-stone), which the voter *deposits* in the urn. Classical authors make use of the simple φέρειν ψῆφον (Plat. *Legg.* vi. p. 766 B,

p. 767 D, and frequently), also of διαφέρειν, or ἐπιφέρ., or ἀναφέρ., or ἐκφέρ. ψ. But to καταφέρειν in our passage corresponds the classical τιθέναι ψῆφον (Plat. *Tim.* p. 51 D; Eur. *Or.* 754; Dem. 362. 6, and frequently).

Vv. 11-13. Κατὰ πάσας τ. συναγ.] *throughout all the synagogues* (in Jerusalem), going from one to another and searching out the Christians in all; comp. xxii. 19. — τιμωρῶν αὐτούς] *taking vengeance on them, dragging them to punishment*, Soph. *O. R.* 107. 140; Polyb. ii. 56. 15. Comp. xxii. 5, and Wetstein *in loc.* The middle is more usual. — βλασφημεῖν] namely, τὸν Ἰησοῦν, which is obvious of itself, as the object of the specific reverence of Christians (Jas. ii. 7). Comp. Plin. *Ep.* x. 97; Suicer, *Thes.* I. p. 697. Whether and how far this ἡνάγκαζ. βλασφ. was actually successful, cannot be determined. — ἕως καὶ εἰς τὰς ἔξω πόλεις] *till even unto the extraneous cities* (outside of Palestine). By this remark the following narrative has the way significantly prepared for it. — ἐν οἷς] *in which affairs of persecution.* Comp. xxiv. 18. — μετ' ἐξουσ. κ. ἐπιτρ.] *with power and plenary authority* (Polyb. iii. 15. 7; 2 Macc. xiii. 14). "Paulus erat commissarius," Bengel. — ἡμέρας μέσας] *At noon, μεσημβρίας* (comp. xxii. 6), genitive of the definition of time, Bernhardy, p. 145. On the non-classical Greek expression μέση ἡμέρα, see Lobeck, *ad Phryn.* p. 55 f. — κατὰ τὴν ὁδόν] *along the way*, xxv. 3, viii. 36. — ὑπὲρ τ. λαμπρ. τ. ἡλίου] *surpassing the brightness of the sun.* See Winer, p. 376 [E. T. 502].

Vv. 14, 15. See on ix. 4 ff.; comp. xxii. 7 f. — τῇ Ἑβρ. διαλ.] It was natural that the exalted Christ should make no other language than the native tongue of the person to be converted the medium of his verbal revelation. Moreover, these words confirm the probability that Paul now spoke not, as at xxi. 40, in Hebrew, but in *Greek*. — σκληρόν σοι πρὸς κέντρα λακτίζειν] *hard for thee, to kick against goads!* i.e. *it is for thee a difficult undertaking, surpassing thy strength, and not to be accomplished by thee* (compare Gamaliel's saying, v. 39), *that thou* (as my persecutor) *shouldst contend against my will.* Ἡ δὲ τροπή ἀπὸ τῶν βοῶν τῶν γὰρ οἱ ἄτακτοι κατὰ τὴν γεωργίαν κεντριζόμενοι ὑπὸ ἀρούρης, λακτίζουσι τὸ κέντρον

καὶ μᾶλλον πλήττονται, Schol. *ad Pind. Pyth.* ii. 173. Comp. Aesch. Agam. 1540 (1624): πρὸς κέντρα μὴ λάκτιζε. See other examples from Greek and Roman writers in Grotius and Wetstein; also Blomfield, *ad Aesch. Prom.* 331; Elmsl. *ad Eur. Bacch.* 794.

Vv. 16–18. Ἀλλά] “Prostravit Christus Paulum, ut eum humiliaret; nunc eum erigit ac jubet bono esse animo,” Calvin. — εἰς τοῦτο γάρ] εἰς τοῦτο points emphatically to what follows (προχειρίσασθαι κ.τ.λ.), and γάρ assigns the reason for what precedes (ἀνάστηθι κ.τ.λ.). — προχειρ.] *in order to appoint thee.* See on iii. 20, xxii. 14. He was, indeed, the σκεῦος ἐκλογῆς, ix. 15. — ὦν τε ὀφθήσομαί σοι] ὦν is to be resolved into τούτων ᾧ; but ὀφθήσομαι is not, with Luther, Bengel, and others, including Bornemann, to be taken as *causative* (*videre faciam*), but purely passive (*I shall be seen*). The ᾧ contained in ὦν is equivalent to δι’ ᾧ, *on account of which*; see Stallb. *ad Plat. Symp.* p. 174 A; Ellendt, *Lex. Soph.* II. p. 374; especially Soph. *Oed. T.* 788, where ὦν μὲν ἰκόμην is likewise to be resolved into τούτων δι’ ᾧ ἰκόμην. Consequently: *and of those things, on account of which I shall appear to thee (tibi videbor).* Comp. Winer, p. 246 [E. T. 329], who, however, without reason contradicts himself, p. 135 [E. T. 178]. — ἐξαιρούμενός σε] is an accompanying definition to ὀφθήσομαί σοι: *rescuing thee (as thy deliverer) from the people (i.e. κατ’ ἐξοχὴν, the Jewish nation) and from the Gentiles, from their hostile power.* On ἐξαιρ., comp. vii. 10, xii. 11, xxiii. 27; Gal. i. 4, LXX. and Apocr.; Dem. 256. 2, *al.* Calvin appropriately says: “Hic armatur contra omnes metus, qui eum manebant, et simul praeparatur ad crucis tolerantiam.” — εἰς οὓς] is not, with Calvin, Grotius, and others, to be referred merely to τῶν ἐθνῶν, but, with Beza, Bengel, Heinrichs, Kuinoel, de Wette, to τοῦ λαοῦ κ. τ. ἐθνῶν together, which is required by the significant bearing of vv. 19, 20. — ἀποστέλλω] not future, but strictly present. — ἀνοῖξαι ὀφθαλμοὺς αὐτῶν] contains the aim of the mission. And *this opening of their eyes, i.e. the susceptibility for the knowledge of divine truth (the opposite: xxviii. 27; Rom. xi. 8), which was to be brought to them by the preaching of the gospel (ver. 23), was to have the*

design: τοῦ ἐπιστρέφειν (*that they may turn themselves*; on account of ver. 20, less admissible is the rendering of Beza and Bengel: *ut convertas*) ἀπὸ σκότους εἰς φῶς, *from darkness to light*, i.e. from a condition, in which they are destitute of saving truth and involved in ignorance and sin, to the opposite element, καὶ (ἀπὸ) τῆς ἐξουσίας τοῦ Σατανᾶ κ.τ.λ.. The two more precise definitions of ἐπιστρέφειν apply to both, to the Jews and Gentiles; but the latter has respect in its predominant reference to the *Gentiles*, who are ἄθεοι ἐν τῷ κόσμῳ (Eph. ii. 12), under the power of Satan, the ἄρχων τοῦ κόσμου τούτου, Eph. ii. 2. — τοῦ λαβεῖν αὐτοὺς ἄφεσιν . . . εἰς ἐμέ] This now contains the aim of τοῦ ἐπιστρέφειν κ.τ.λ., and so the *ultimate* aim of ἀνοῖξαι ὀφθαλμοὺς αὐτῶν. — κλῆρον ἐν τοῖς ἡγιασμ.] See on xx. 32. — πίστει τῇ εἰς ἐμέ] belongs to λαβεῖν. *Faith on Christ*, as the subjective condition (*causa apprehendens*) of the forgiveness of sins and the attainment of the Messianic salvation, is with great emphasis placed at the close; *the form* also of the expression has weight.

Vv. 19,¹ 20. "Οθεν] *Hence* (Matt. xiv. 7), namely, because such a glorious ministry has been promised to me. — οὐκ ἐγενόμην] i.e. *non praestiti me*. See Kühner, *ad Xen. Anab. i. 7. 4.* — Observe the *address* to the king, as at ver. 13 in the narrative of the *emergence* of the Christophany, so here immediately after its *close*; in both places, for the purpose of specially exciting the royal interest. — τῇ οὐρανίῳ ὀπτασίᾳ] the *heavenly* vision, because it came οὐρανόθεν (ver. 13). — εἰς πᾶσάν τε τὴν χώραν. τ. Ἰουδ.] The statement is threefold: I preached, (1) *to them in Damascus*; (2) *to the city Jerusalem* (Ἱεροσολύμοις, simple dative, no longer dependent on ἐν), and *unto all the land of Judaea* (εἰς, as in Luke viii. 34, and frequently; see on ix. 28, xxiii. 11); (3) *to the Gentiles*.² Thus Paul indicates his *whole* ministry from his conversion till now (see ver. 21). Consequently there is here no contradiction with Gal. i. 22 (Zeller). It was also the interest

¹ Ver. 19 proves the *resistibility* of the influences of grace.

² The πρῶτον belongs only to τοῖς ἐν Δαμασκῷ, not also to Ἱεροσολ. (Hofmann, *N.T. I.* p. 118), as between Damascus and Jerusalem, in the consciousness of the apostle (Gal. i. 18), there lay an interval of three years.

of the apostle, persecuted by the *Jews*, to put his working for the *Jews* into the foreground. The shift to which Hofmann, *l.c.*, resorts, that the apostle does not at all say that he has *preached* in all Judaea (he certainly does say so), but only that his preaching had *sounded forth* thither, is the less required, as he here *summarily* comprehends his whole working. — *πράσσοντας*] *accusative*. See Bornemann, *ad Xen. Anab.* i. 2. 1; Kühner, *ad Mem.* i. 1. 9; Breitenb. *ad Oecon.* i. 4. — Paul certainly gives the *contents* of his preaching in a form reminding us of the preaching of the Baptist (Luke iii. 8); but he thus speaks, because he stands before an assembly before which he had to express himself in the mode most readily understood by it, and after a type universally known and venerated, for the better disclosure of the injustice done to him (*ἐνεκα τούτων*, ver. 21 !); to set forth here the *μυστήριον* of his gospel, with which he filled up this form, would have been quite out of place. Without reason, Zeller and Baur (see also his *neutest. Theol.* p. 333) find here a denial of the doctrine of justification by faith alone; an opinion which ought to have been precluded by the very *πίστει τῇ εἰς ἐμέ*, ver. 18, which leaves no doubt as to what was in the mind of the apostle the specific qualification for *μετανοεῖν . . . πράσσοντας*.

Vv. 21, 22. [*Ἐνεκα τούτων*] because I have preached this *μετανοεῖν* and *ἐπιστρέφειν* among Jews and Gentiles. — *διαχειρ.*] Beza correctly explains: "manibus suis interficere" (see on v. 30). Comp. xxi. 30, 31. — *ἐπικουρίας οὖν . . . Θεοῦ*] This *οὖν* infers from the preceding *ἐπειρ. διαχειρ.* that the *ἔστηκα ἄχρι τῆς ἡμέρ. ταύτης* is effected through *help* of God (without which no deliverance from *such* extreme danger to *life* could come). Observe withal the triumphant *ἔστηκα, I stand, keep my ground!* — *μαρτυρούμενος μικρῷ τε καὶ μεγάλῳ*] as one witnessed to by small and great, *i.e.* who has a good testimony from young and old (viii. 10). Accordingly, *μαρτυρούμενος* is to be taken quite regularly as *passive*, and that in its very current sense, as in vi. 3, x. 22 *al.*; while *μικρῷ* and *μεγάλῳ* are the datives usual with the passive construction (see on Matt. v. 21), instead of which *ὑπό* is used in x. 22, xvi. 2, xxii. 12. The usual rendering, following the Vulgate: *witnessing*

to small and great,¹ i.e. "instituens omnis generis homines" (Kuinoel), arbitrarily assumes a deviation from linguistic usage, as μαρτυρεῖσθαι is always used passively (on which account, in 1 Thess. ii. 12, the reading μαρτυρόμενοι is necessarily to be defended; see Lünemann *in loc.*). See Rinck, *Lucubr. crit.* p. 91, who, however (as also de Wette, Baumgarten, Ewald), declares for the reading μαρτυρόμ.; this, although strongly attested (see the critical remarks), is an old, hasty emendation, which was regarded as necessary to suit the dative. But in what a significant contrast to that deadly hatred of his enemies appears the statement (ver. 21): "By help of God I stand till this day, *well attested by small and great*"! The following words then give the reason of this μαρτυρούμενος: *because I set forth nothing else than what (ὧν=τούτων ᾧ) the prophets, etc. — μελλόντων*] On the attraction, see Lobeck, *ad Aj.* 1006; Buttmann, *neut. Gr.* p. 261 [E. T. 305]; and on the expression τὰ μέλλοντα γίνεσθαι, Jacobs, *ad Philostr.* p. 630.

Ver. 23 is to be separated simply by a comma from the preceding: What the prophets and Moses have spoken concerning the future, *whether* (whether, namely) *the Messiah is exposed to suffering*, etc. Paul expresses himself in *problematic* form (εἰ), because it was just the point of debate among the Jews whether a *suffering* Messiah was to be believed in (John xii. 34), as in fact such an one constantly proved an offence unto them (1 Cor. i. 23; Gal. v. 11). "Res erat liquida; Judaei in quaestionem vocarant," Bengel. Paul in his preaching has said nothing else than what Moses and the prophets have spoken as the future state of the case on this point; he has propounded nothing new, nothing of his own invention, concerning it. παθητής, *passibilis* (Vulgate), not, however, in the metaphysical sense of *susceptibility* of suffering, but of the divine *destination* to suffering: *subjected to suffering*. Plut. *Pelop.* 16: τὸ θνητὸν καὶ παθητὸν ἀποβαλόντας. The oppo-

¹ Erasmus, Castalio, Calvin, Bengel, and others take μικρ. τ. κ. μεγάλ. in the sense of rank: *to persons of low and of high degree*. This is historically unsuitable to the correct view of μαρτυρούμ., as Paul was despised and persecuted by the great of this world. The wisdom, which he preached, was not at all theirs, 1 Cor. ii. 6 ff.

site ἀπαθής in classic writers since the time of Herodotus. Comp. Justin. *c. Tryph.* xxxvi. p. 133 D : παθητὸς Χριστὸς προεφητεύθη μέλλειν εἶναι.—The *other* point of the predictions of Moses and the prophets, vividly introduced without a connecting particle, in respect of which Paul had just as little deviated from their utterances, is : *whether the Messiah as the first from the resurrection of the dead* (as the first for ever risen, as πρωτότοκος ἐκ τῶν νεκρῶν, Col. i. 18 ; comp. 1 Cor. xv. 33) *will proclaim light* (as in ver. 18) *to the (Jewish) people and to the Gentiles.* The chief stress of this sentence lies on πρῶτος ἐξ ἀναστ. νεκρῶν ; for, if this was, in accordance with the O. T., appropriated to the Messiah as characteristic, thereby the σκάνδαλον of the cross of Christ was removed. *After His resurrection Jesus proclaimed light to all the Gentiles by His self-communication in the Holy Spirit* (see on Eph. ii. 17), whose organs and mediate agents the apostles and their associates were. Comp. on Col. i. 12.

Ver. 24. *While he was thus speaking in his defence, Festus said with a loud voice* (μεγ. τῇ φωνῇ, see on xiv. 10), *Thou art mad, Paul ! ταῦτα* is to be referred to the whole defence (as to ἀπολογ. τι, see on Luke xii. 11), now interrupted by Festus (observe the *present* participle), but in which certainly the words spoken last (οὐδὲν ἐκτὸς κ.τ.λ.) were most unpalatable to the cold-hearted statesman, and at length raised his impatience to the point of breaking out aloud. His profane mind remained unaffected by the holy inspiration of the strange speaker, and took his utterances as the whims of a mind perverted by much study from the equilibrium of a sound understanding. His μαίνῃ ! was indignant earnestness ; with all the more earnestness and bitterness he expressed the idea of *eccentricity* by this hyperbolical μαίνῃ, the more he now saw his hope of being enlightened as to the true state of matters grievously disappointed. Comp. Soph. *O. R.* 1300 : τίς σ', ὦ τλήμων, προσέβη μανία ! That solicitude of the procurator (xxv. 26), which naturally governed his tone of mind, was much too anxious and serious for a *jest*, such as Olshausen takes it to be. Nor does μεγάλη τῇ φωνῇ suit this, on which Chrysostom already correctly remarks : οὕτω ἦν κ. ὀργῆς ἢ

φωνή. The explanation, *thou art an enthusiast!* is nothing but a mistaken softening of the expression. So Kuhn (in Wolf), Majus (*Obs.* IV. p. 11 ff.), Loesner, Schleusner, Dindorf. However the *furor propheticus* may be nourished by plunging into πολλά γράμματα, the μαίνη in this sense is far less suited to the indignation of the annoyed Roman; and that Paul regarded himself as declared by him to be a madman, is evident from ver. 25 (ἀληθείας κ. σωφροσ.). — τὰ πολλά σε γράμματα] *multae literae* (Vulgate), *the much knowledge, learning*, with which thou busiest thyself. See on John vii. 15. Not: the many books, which thou readest (Heinrichs, Kuinoel, Hildebrand), for, if so, we cannot see why the most naturally occurring word, βιβλία or βίβλοι, should not have been used. — The separation of πολλά from γράμ. by the interposition of σε puts the emphasis on πολλά. Bengel correctly adds: "Videbat Festus, naturam non agere in Paulo; gratiam non vidit."

Ver. 25. 'Ο δέ] μετὰ ἐπιεικείας ἀποκρινόμενος, Chrysostom. — ἀληθείας κ. σωφροσ. ῥήματα] *words, to which truth and intelligence* (sound discretion) *belong*. ἀλήθεια may doubtless accompany *enthusiastic* utterance, but it is a characteristic *opposed to madness*. For passages in the classics where σωφροσύνη is opposed to μανία, see Elsner and Raphel. Plat. Prot. p. 323 B: ὁ ἐκεῖ σωφροσύνην ἡγοῦντο εἶναι τἀληθῆ λέγειν, ἐνταῦθα μανίαν. Comp. also Luke viii. 35; 2 Cor. v. 13. — ἀποφθέγγομαι] "aptum verbum," Bengel. See on ii. 4.

Ver. 26. In proof (γάρ) that he spoke truly, and in his sound mind, Paul appeals to the knowledge of the king (*in quo plus erat spci*, Calvin). — περὶ τούτων and τι τούτων refer to what Paul had last said concerning the Messiah, which had overpowered the patience of Felix and drawn from him the μαίνη (comp. on ταῦτα, ver. 24). τοῦτο is the same, but viewed together as an historical unity. ἐπίσταμαι with περί is not found elsewhere in the N. T., but often in Greek writers. — οὐδέν] like *nil*, *in no respect*; Kühner, *ad Xen. Anab.* vi. 6. 12. Taken as accusative of object, it would be inappropriate (on account of τί); hence A E 8** min. omit it (so Lachmann and Bornemann), while, on the other hand, B has

not *τι*.—Observe also the correlates *ἐπίσταται* and *λανθάνειν* placed at the beginning. — *οὐ . . . ἐν γωνίᾳ*] A litotes: *not in a corner* (*ἐν κρυπτῷ*), but publicly in the sacred capital of the nation. See examples in Wetstein.

Ver. 27. Instead of adding to the “*for this was not done in a corner*” as a second reason, “and the prophets in whom the king believes have foretold it,” in the increased vehemence of his impassioned discourse (comp. Dissen, *ad Dem. de cor.* pp. 186, 346) Paul turns to the king with the question: *Believest thou the prophets?* and immediately himself answers the question with confidence: *I know that thou believest!* Thus with fervent earnestness he suddenly withdraws the sacred subject from merely objective contemplation, and brings it as a matter of conscience home to the king’s consciousness of faith. Paul could reasonably say without flattery, *οἶδα, ὅτι πιστεύεις*, since Agrippa, educated as a Jew, could not have belief in the truth of the prophecies otherwise than as a heritage of his national training, although it had in his case remained simply *theory*, and therefore the words of the apostle did not touch his *heart*, but glanced off on his polished and good-natured levity.

Ver. 28. The king is of course well-meaning enough not to take amiss the burning words, but also, as a luxurious man of the world, sufficiently estranged from what is holy instantly to banish the transiently-felt impression with haughtily contemptuous mockery. The conduct of Pilate in John xviii. 38 is similar to this and to ver. 32. — *ἐν ὀλίγῳ* is to be taken as *neuter*, and without supplement, as in Eph. iii. 3 (see *in loc.*), namely: *With little* (*ἐν*, instrumental) *thou persuadest me to become a Christian!* This sarcasm is meant to say: “*Thus summarily, thus brevi manu, you will not manage to win me over to Christianity.*” Appropriately, in substance, Oecumenius: *ἐν ὀλίγῳ· τούτέστι δι’ ὀλίγων ῥημάτων, ἐν βραχείσι λόγοις, ἐν ὀλίγῃ διδασκαλίᾳ, χωρὶς πολλοῦ πόνου καὶ συνεχοῦς διαλέξεως.* Most expositors either adopt the meaning (Calvin, Wetstein, Kuinoel, Olshausen, Neander, de Wette, Lange) sometimes with and sometimes without the supplement of *χρόνῳ*: *in a short time* (Pind. *Pyth.* viii. 131; Plat. *Apol.* p. 22 B; and

see the passages in Raphael, *Polyb.*; comp. the analogous δι' ὀλίγου, Thuc. i. 77. 4, ii. 85. 2, iii. 43. 3; Schaefer, *ad Bos. Ellips.* pp. 101, 553; and see on Eph. iii. 3); or (Chrysostom, Valla, Luther, Castalio, Beza, Piscator, Grotius, Calovius, and others, to which also the *modica ex parte* of Erasmus comes in the end): *propemodum*, *parum abest*, *quin*. So also Ewald, who calls to his aid the $\frac{2}{3}$ of value (*for a little, i.e. almost*). But in opposition to the view which takes it temporally, may be decisively urged the reading *μεγάλῳ*, to be adopted instead of *πολλῷ* in ver. 29 (see the critical remarks), an expression which proves that Paul apprehended ἐν ὀλίγῳ in a *quantitative* sense; and there is no reason in the context for the idea (to which Calvin is inclined, following Chrysostom) that Paul took the word in one sense and the king in another. The same reason decides against the explanation *propemodum*, which also is not linguistically to be justified, for there must have been used either ὀλίγου (Plat. *Prot.* p. 361 C, *Phaedr.* p. 258 E; Stallb. *ad Plat. Rep.* p. 563 B), or ὀλίγου δεῖ (Wolf, *ad Dem. Lept.* p. 238), or παρ' ὀλίγου (Bernhardy, p. 258). — Lastly, that the words of the king are to be taken *ironically*, and not, with Heinrichs and many other expositors, as an *earnest* confession, is evident even from the very improbability in itself of such a confession in view of the luxurious levity of the king, as well as from the name *Χριστιανόν*, which, of *Gentile* origin (see on xi. 26), carries with it in the mouth of a *Jew* the accessory idea of heterodoxy and the stain of contempt (1 Pet. iv. 16). Schneckenburger also would have the expression to be earnestly meant, but in favour of the *apologetic* design imputed to the Book of Acts.

Ver. 29. In the full consciousness of his apostolic dignity, Paul now upholds the cause of the despised *Χριστιανὸν γενέσθαι* as that which he would entreat from God for the king and all his present hearers, and which was thus more glorious than all the glory of the world. — *εὐχαίμην ἂν τῷ Θεῷ*] *I would indeed* (in case of the state of the matter admitting it) *pray to God*. See on this use of the optative with ἂν, Fritzsche, *Conject.* I. p. 34 f.; Bernhardy, p. 410; Krüger, § 54, 3. 6. *Εὐχεσθαι*; with the dative, to *pray to any one*, only here in the N. T., but

very frequently in classical writers.—In what follows *σήμερον* belongs to *τ. ἀκούοντάς μ.*, not to *γενέσθαι* (Chrysostom), as is to be inferred from *ἐν μεγάλῳ*. — *καὶ ἐν ὀλίγῳ καὶ ἐν μεγάλῳ οὐ μόνον σὲ κ.τ.λ.*] *that as well by little as by great*,—whether in the case of one, little (see on ver. 28), and in the case of another, much (*κόπος κ. πόνος ἐν τῇ διδασκαλίᾳ*, Oecumenius, reading *ἐν πολλῷ*), may be employed as a means for the purpose,¹—*not merely thou, but also all . . . were such also as I am* (Christians). On *κἀγώ*, comp. 1 Cor. vii. 7; Baeumlein, *Partik.* p. 153. — *παρεκτὸς τῶν δεσμῶν τούτων*] The chains which had bound him in prison, and were again to bind him (comp. on xxiv. 23, 27, xxviii. 30), chaining him, namely, after the manner of the *custodia militaris* to the soldiers who watched him, he bore now hanging down freely on his arm. Comp. Justin. xiv. 4, 1. The *παρεκτὸς κ.τ.λ.*, although to the apostle his chains were an honour (Eph. iii. 1, iv. 1; Philem. 1. Comp. Phil. ii. 17 f.), is “*suavissima ἐπιθεραπεία et exceptio*” (Bengel), in the spirit of love.

Vv. 30–32. Perhaps *this* bold, grand utterance of the singular man had made an impression on the king’s heart, the concealment of which might have occasioned embarrassment to him, had he listened any longer: Agrippa arose and thereby brought the discussion at once to a close. With him arose, in the order of rank, first the procurator, then Bernice, then all who sat there with them (*οἱ συγκαθήμενοι αὐτοῖς*). After they had retired from the audience chamber (*ἀναχωρήσαντες*), they communicated to each other their unanimous opinion, which certainly amounted only to the superficial political negative: this man (certainly by the most regarded as a harmless enthusiast) practises nothing which merits death or bonds. But Agrippa delivered specially to Festus his opinion to this

¹ The interpreters who take *ἐν ὀλίγῳ* as *brevi tempore* (see on ver. 28) here translate (according to the reading *πολλῷ*): “be it for short or for long” (de Wette). Those who take *ἐν ὀλίγῳ* as *propemodum*, translate: “non propemodum tantum, sed plane” (Grotius). With our view of *ἐν ὀλίγῳ*, the reading *ἐν πολλῷ* makes no difference of meaning from *ἐν μεγάλῳ*. Ewald, likewise following the reading *ἐν μεγ.*, takes *ἐν* also here consistently in the sense of value: *by little and by much*, that is, *by all I wish*, etc.

effect: *this man might* (already) *have been set at liberty*,¹ *if he had not appealed unto Caesar* (by which the sending him to Rome was rendered irreversible, see Grotius). — *πράσσει*] *practises*. Grotius rightly remarks: “*agit de vitæ instituto*,” hence in the *present*. Comp. John iii. 20; Rom. i. 32, *al.*; John vii. 51.—The “recognition of the innocence of the apostle in all judicatures” (Zeller, comp. Baur) is intelligible enough from the truth of his character, and from the power of his appearance and address; and, in particular, the closing utterance of Agrippa finds its ground so vividly and with such internal truth in the course of the proceedings, that the imputation of a set purpose on the author’s part (“in order that, with the Gentile testimonies, xxv. 18, 25, a Jewish one might not be wanting,” Zeller) can only appear as a frivolously dogmatic opinion, proceeding from personal prepossessions tending in a particular direction. The apostle might at any rate be credited, even in his situation at that time, with an *ἀπόδειξις πνεύματος κ. δυνάμεως* (1 Cor. ii. 4).

¹ Not: “*dimitti poterat*,” Vulg. Luther, and others. See in opposition to this, and on the expression without *z*v, Buttmann, *neut. Gr.* pp. 187, 195 [E. T. 216, 226]. Comp. also Nägelsb. *on the Iliad*, p. 430, ed. 3.

CHAPTER XXVII.

VER. 2. μέλλοντι] So A B \aleph , min. and most vss. Approved by Mill., Bengel, and Griesb., adopted by Lachm. Tisch. Born. The usual μέλλοντες is an alteration in accordance with the preceding ἐπιβάντες. — τοῦς] Lachm. reads εἰς τοῦς, following A B \aleph , min. Other codd. have ἐπί. Different supplementary additions. — Ver. 3. πορευθέντα] Lachm. reads πορευθέντι, following A B \aleph , min. A hasty correction on account of ἐπέτρεψε. — Ver. 12. καὶ ἐκεῖθεν] Lachm. and Scholz read ἐκεῖθεν, following A B G \aleph , min. vss. Chrys. But the want of a reference of the καὶ in what goes before easily occasioned the omission. — Ver. 19. ἔρριψαν] Approved by Griesb., adopted by Lachm. and Born., after A B C \aleph , min. Vulg. The *Recepta* is ἐρρίψαμεν. As this might just as easily be inserted on account of αὐτόχειρες, as ἔρριψαν on account of ἐποιοῦντο, the preponderance of witnesses has alone to decide, and that in favour of ἔρριψαν. — Ver. 23. The order ταύτη τῇ νυκτί (Lachm. Tisch. Born., also Scholz) is decidedly attested. Ἄγγελος is to be placed, with Lachm. Tisch. Born., only after λατρεύω (A B C \aleph , min.), and ἐγώ is to be adopted (with Lachm. and Born.) after εἰμί, on the evidence of A C* \aleph , min. vss.; it might very easily be suppressed before ᾧ. — Ver. 27. ἐγένετο] A, lo^{ti} 68, Vulg. have ἐπεγένετο. So Tisch.; and rightly, as the very unusual compound (only again in xxviii. 13) was easily neglected by the transcribers. — According to preponderating attestation, κατὰ (instead of εἰς) is to be read in ver. 29 with Lachm. Tisch. Born.; comp. vv. 17, 26, 41. — ἐκπέσωμεν] Elz. has ἐκπέσωσιν, against decisive testimony. Alteration to suit the following ηὔχοντο. — Ver. 33. προσλαβόμενοι] Lachm. reads προσλαμβάνομενοι, merely in accordance with A, 40. But the part. pres. is to be viewed as an alteration to suit προσδοκῶντες. — Ver. 34. μεταλαβεῖν] Elz. has προσλαβεῖν, against preponderant testimony. From ver. 33. — πεσεῖται] Griesb. Lachm. Scholz, Tisch. Born. read ἀπολεῖται, which indeed has weighty attestation in its favour, but against it the strong suspicion that it was borrowed from Luke xxi. 18. This tells likewise against the *Recepta* ἐκ, instead of which ἀπό is to be

read, with Lachm. Tisch. Born. It is less likely that *πεσεῖται* should have been taken from the LXX. 1 Kings i. 52; 1 Sam. xiv. 45; 2 Sam. xiv. 11. — Ver. 39. *ἐβουλεύσαντο*] Lachm. and Born. read *ἐβουλεύοντο*, after B C s, min. But on account of the preceding imperfects, the imperfect here also was easily brought in; and hence is to be explained the reading (explanatory gloss) *ἐβούλοντο* in A, min. — Ver. 41. *τῶν κυμάτων*] has in its favour C G H s** and all min. Chrys. and most vss., and is wanting only in A B s*. Deleted by Lachm. and Tisch. There is, however,—especially as with *τῆς βιᾶς* a definition, although not necessary, is probable,—amidst such strong attestation less a suspicion of its being a supplementary addition, than a probability that the transcribers confounded this *τῶν* with the *τῶν* of ver. 42 and thus overlooked *τῶν κυμάτων*. Besides, it would have more naturally suggested itself to a glossator to write on the margin *τῆς θαλάσσης*, than *τ. κυμάτων*, which does not again occur in the whole narrative of this voyage. — Ver. 42. Elz. has *διαφύγοι*. But Griesb. Lachm. Tisch. read *διαφύγη*, which is attested, indeed, by A B C s, min., but has arisen from the usual custom of the N. T. in such combinations to put not the optative, but the subjunctive. — On the variations in the proper names in this chapter, see the exegetical remarks.

Ver. 1.¹ *Τοῦ ἀποπλεῖν ἡμᾶς*] contains the *aim* of the *ἐκρίθη*. “*But when* (by Festus) *decision was made* (to the end) *that we should sail away.*” The nature of the “becoming resolved” (*κρίνεσθαι*) implies that the object—the contents of the resolution—may be conceived as embraced under the form of its aim. The modes of expression: *κελεύειν ἵνα*, *εἰπεῖν ἵνα*, *θέλειν ἵνα*, and the like, are similar; comp. ver. 42, *βουλή ἐγένετο, ἵνα*. See also Luke iv. 10. — *ἡμᾶς*] Luke speaks as a fellow-traveller. — *παρεδίδουν*] namely, the persons who were entrusted with the execution of the *ἐκρίθη*. — *ἐτέρους* is purposely chosen (not *ἄλλους*), to intimate that they

¹ Comp. on chap. xxvii. the excellent treatise of James Smith, *The Voyage and Shipwreck of St. Paul*, London 1848, ed. 2, 1856; Vömel, *Progr.*, Frankf. 1850; in respect of the language, Klostermann, *Vindiciae Luc.* VII.—In Baumgarten there is much allegorizing and play of fancy; he considers the apostle as the *true Jonah*, and the ship’s crew as a *representative of the whole heathen world*. — Hackett treats chap. xxvii. with special care, having made use of many accounts of travels and notes of navigation.

were prisoners of *another sort* (not also Christians under arrest). Comp. Luke xxiii. 32; Tittmann, *Synon. N. T.* p. 155 f.; and see on Gal. i. 7. ἕτερος in xv. 35, xvii. 34, also is to be similarly taken in the sense of *another* of two *classes* (in opposition to de Wette). — σπείρης Σεβαστ.] *cohortis Augustae*, perhaps: *the illustrious* (the imperial) *cohort*. Σεβαστ. is an adjective. Comp. λιμὴν Σεβαστ. in Joseph. *Antt.* xvii. 5. 1: the *imperial* harbour (in Caesarea). Probably (for historical demonstration is not possible) it was that one of the five cohorts stationed at Caesarea, which was regarded as body-guard of the emperor, and was accordingly employed, as here, on special services affecting the emperor. We have no right, considering the diversity of the names used by Luke, to hold it as identical with the σπεῖρα Ἰταλική, x. 1 (so Ewald). Wieseler, *Chronol.* p. 351, and *Beitr. z. Würdig. d. Ev.* p. 325 (comp. Wetstein), finds here the *cohors Augustanorum* (imperial body-cohort) at Rome, consisting of Roman equites, of the so-called *evocati* (Tac. *Ann.* xiv. 15; Sueton. *Nero*, 25; Dio, lxi. 20, lxiii. 8), whose captain, Julius, he supposes, had been at this very time on business at Caesarea, and had taken the prisoners with him on his return. In this way the centurion would not have been under the *command* of Festus at all, and would have only been *incidentally* called into requisition, which is hardly compatible with the regulated departmental arrangements of Rome in the provinces; nor is there in the text itself, any more than in the σπεῖρα Ἰταλική, x. 1, the least intimation that we are to think of a cohort and a centurion, who did not belong at all to the military force of *Caesarea*. Schwarz (*de cohorte Ital. et Aug.*, Altorf, 1720), with whom Kuinoel agrees, conceived that it was a cohort consisting of Sebastenes (from *Sebaste*, the capital of Samaria), as in fact Sebastene soldiers are actually named by Josephus among the Roman military force in Judaea (*Antt.* xx. 6. 2, *Bell.* ii. 12. 5). But the calling a cohort by the name of a city (*the cohort of Sebaste*) is entirely without example; we should necessarily expect Σεβαστηνῶν (Joseph. *Bell.* ii. 12. 5: “ἑλὼν ἰππέων καλουμένην Σεβαστηνῶν”), or an adjective of locality, such as Σεβαστηνή, after the analogy of Ἰταλική, x. 1. —

Nothing further is known of the centurion *Julius*. Tacitus (*Hist.* ii. 92, iv. 11) mentions a *Julius Priscus* as centurion of the Praetorians; but how extremely common was the name!

Ver. 2. *Ἐπιβάντες*] with *dative*, see on xxv. 1. — *πλοῖον Ἀδραμ.*] a ship which belonged to *Adramyttium*, had its home there, the master of which resided there. *Ἀδραμύττιον*, or *Ἀδραμύττειον* (for several other modes of writing the name, see Steph. Byz. *s.v.*; Poppo, *ad Thuc.* I. 2, p. 441 f.), was a seaport of Mysia, and is not to be confounded with *Adrumetum* on the north coast of Africa (Grotius, Drusius, Richard Simon), because amidst all the variations in the codd. (*Ἀδραμυντινῶ*, *Ἀδραμυντηνῶ*, *Ἀτραμυτηνῶ*, *Ἀδραμμυτινῶ*) the *υ* in the middle syllable is decidedly preponderant. — *μέλλοντι πλεῖν κ.τ.λ.*] The ship, certainly a merchant-ship, was thus about to start on its homeward voyage. The prisoners were by this opportunity to be brought to the Asiatic coast, and sent thence by the opportunity of another vessel (ver. 6) to Italy. — *τοὺς κατὰ τ. Ἀσίαν τόπους*] to navigate the places situated along Asia (on the Asiatic coast). On the accusative, see Winer, p. 210 [E. T. 280]; Thuc. vi. 63. 2: *πλέοντες τὰ τε ἐπέκεινα τῆς Σικελίας*. Pausan. i. 35. — *Ἀριστάρχου*] see xix. 29, xx. 4; Col. iv. 10; Philem. 24. Thus he also had from Asia (xx. 4) come again to Paul; Trophimus (see on xxi. 29) already joined him at Jerusalem. But whether Aristarchus accompanied Paul as a fellow-prisoner (Ewald) does not follow with certainty from Col. iv. 10. See *in loc.*

Ver. 3. *Εἰς Σιδῶνα*] unto *Sidon*, into the seaport. Comp. xxi. 3, xxvi. 12. — *χρησθαι τινί*] to have intercourse, fellowship, with any one. See Wetstein, and Ruhnke. *ad Tim.* p. 101. The fact that the centurion treated Paul so kindly may be sufficiently explained from the peculiar interest, which a character so lofty and pure could not but awaken in humane and unprejudiced minds. It may be also that the procurator had specially enjoined a gentle treatment. — *πορευθέντα* is to be analysed as accusative with infinitive. See on xxvi. 20, and Lobeck, *ad Soph. Aj.* 1006. — *πρὸς τ. φίλους*] Without doubt Paul had told the centurion that he had friends (namely,

Christian brethren, ix. 19) in Sidon. Still the centurion would not leave him without military escort, as indeed his duty required this. Comp. Grotius, "cum milite."

Vv. 4, 5. Ὑπεπλεύς. τ. Κύπρον] *We sailed under Cyprus*, so that we remained near the shore (elevated above the level of the sea), because the (shifting) winds were contrary, and therefore made a withdrawal to a distance from the (northern) shore not advisable. — κατὰ τ. Κιλίκ.] *along*. Just so ver. 7, κατὰ Σαλμώνην; comp. ver. 2. — Μύρα] or, as Lachmann, following B, reads, Μύρρα (it is *neuter*, yet the feminine form was also used, see Steph. Byz. s.v.), was a seaport of Lycia, only twenty stadia from the coast (Strabo, xiv. p. 981). Forbig. *Geogr.* II. p. 256. The readings Δύστρα or Δύστραν (A & Copt. Vulg. Fathers), and Σμύρναν (31, Beda), are explained from want of acquaintance with that name of a town.

Vv. 6, 7. Whether the *Alexandrian ship* was freighted with grain (which at least is not to be proved from ver. 38) or with other goods, cannot be determined; as also whether it was by wind and weather, or by affairs of trade, that it was constrained not to sail directly from Alexandria to Italy, but first to run into the Lycian port. — πλέον] It was already on its voyage from Alexandria to Italy. — ἐνεβ. ἡμᾶς] *he embarked us*, put us on board, a *vox nautica*.¹ See examples in Palaiet and Wolf. — Ver. 7. *But when we had made slow way for a considerable number of days, and had come with difficulty toward Cnidus* (into its neighbourhood, thus in the offing, having passed along by Rhodes), *so that the wind did not allow us* (to land at Cnidus), *we sailed under Crete, near Salmons*. The wind thus came from the north, so that the vessel was drawn away from Cnidus and downward towards Crete. — προσεώντος] finds a definite reference in the immediately preceding κατὰ τὴν Κνίδον, and hence the view of Grotius (following the Peshito), that *rectum tenere cursum* should be supplied, is to be rejected. — *Cnidus* was a city of Caria on the peninsula of Cnidia, celebrated for the worship of Aphrodite and for the victory of Cimon over Pisander. See Forbiger, *Geogr.* II.

¹ Baumgarten, II. p. 373 f., collects the nautical expression of this chapter, adducing, however, much that belongs to the general language.

p. 221. — The promontory *Σαλμώνη*, on the east coast of Crete, is called in Strabo, x. p. 727, *Σαλμώνιον*, and in Dionys. Perieg. 110, *Σαλμωνίς*.

Ver. 8. *Παραλέγεσθαι*] corresponds entirely to the Latin *legere* (oram), *to sail along the coast*, Diod. Sic. xiii. 3, xiv. 55. This keeping to the coast was only with difficulty (*μόλις*) successful. — *αὐτήν* refers to τ. *Κρήτην*. — Nothing is known from antiquity of the anchorage *Καλοὶ λιμένες* (Fair Havens¹). The name is perhaps, on account of ver. 12 (*ἀνευθέτου κ.τ.λ.*), to be considered as *euphemistic*. The view that the place is identical with the town called by Stephanus Byzantinus *Καλή ἀκτή*, is improbable, because the Fair Havens here was not a town, as may be inferred from the appended remark: *ὃ ἐγγὺς ἦν πόλις Λασ.* — *ἦν*] not *ἐστί*. The preterite belongs to the *graphic description*. They saw the neighbouring city. Comp. Krüger, and Kühner, *ad Xen. Anab.* i. 4. 9; Breitenb. *ad Xen. Hier.* ix. 4. The town *Λασαία* also is entirely unknown;² hence the many variations, *Λασέα* (B. min.; so Tischendorf), "*Αλασσα* (A, 40, 96, Syr. p. on the margin; so Grotius, Lachmann, Ewald), *Thalassa* (Vulgate, Aethiopic), *Thessala* (codd. Lat.), *et al.* The evidence in support of these other forms is not strong enough to displace the *Recepta* (G H), seeing that it is also supported by B^s* (which has *Λασσαία*). Beza conjectured *Ἐλαία* (Plin. *N. H.* iv. 12); but such a conjecture, especially in the case of Crete with its hundred cities, was uncalled for.

Ver. 9. *Ἰκανοῦ δὲ χρ. διαγ.*] namely, since the beginning of our voyage. — *πλοός*] See on this late form, instead of *πλοῦ*, Lobeck, *ad Phrygn.* p. 453, *Paralip.* p. 173. — *διὰ τὸ καὶ τ. νηστείαν ἤδη παρελ.*] because also (even) the fasting was already past.³ The *νηστεία* (*κατ' ἐξοχήν*) is the fasting of the great day of atonement, which occurred on the 10th of Tisri (Lev. xvi.

¹ It is certainly the bay still called *Limenes kali*, Pococke, *Morg.* II. p. 361. Comp. Smith, p. 88, ed. 2. See, moreover, on the above localities generally, Hoeck, *Kreta*, I. p. 439 ff.

² Yet see on ruins with this name, Smith, p. 262.

³ According to Bleek and de Wette, this Jewish definition of time, as well as that contained in xx. 6, betrays a Jewish-Christian author. But the definitions of the Jewish calendar were generally, and very naturally, adopted in the apostolic church. Comp. Schneckenburger, p. 18.

29 ff., xxiii. 26 ff.). It was thus already after the autumnal equinox, when navigation, which now became dangerous (ἐπισφαλ.), was usually closed. See Wetstein. — παρήνει ὁ Π.] he had experience enough for such a counsel (2 Cor. xi. 25).

Vv. 10, 11. Θεωρῶ] when I view the tumult of the sea. — ὅτι . . . μέλλειν ἔσεσθαι] A mixing of two constructions, of which the former is neglected as the speech flows onward. See Heind. *ad Plat. Phaed.* p. 63 C; Winer, p. 318 [E. T. 426]; Raphael, *Polyb. in loc.* Comp. on xix. 27, xxiii. 23 f. — μετὰ ὑβρεως] *with presumption*. Paul warns them that the continuance of the voyage will not take place *without temerity*. Accordingly μετὰ ὑβρ. contains the subjective, and (μετὰ) πολλῆς ζημίας οὐ μόνον κ.τ.λ. the objective, detriment with which the voyage would be attended. The expositors (Ewald, however, takes the correct view) understand μετὰ ὑβρ. of the *injuria* or *saevitia tempestatis*. But as the definition *tempestatis* has no place in the text, the view remains a very arbitrary one, and has no corresponding precedent even in poets (comp. Pind. *Pyth.* i. 73 : ναυσίστονον ὕβριν ἰδών, *Anthol.* iii. 22. 58 : δέλσασα θαλάττης ὕβριν). The whole utterance is, moreover, the *natural expression of just fear*, in which case Paul could say ἡμῶν without mistrusting the communication which he received in xxiii. 11; for by πολλῆς the ζημία τῶν ψυχῶν is affirmed, not of all, but only of a great portion of the persons on board. He only received at a later period the higher revelation, by which this fear was removed from him, see vv. 23, 24. He speaks here in a way *inclusive of others* (ἡμῶν), on account of their *joint interest in the situation*. A special “entering into the fellowship of the Gentiles” (Baumgarten) is as little indicated as is the assumption that he did not preach out of grief over the Jews. The present time and situation were not at all suitable for preaching. — ἐπείθετο μάλλον] τοῖς ἐμπείρωσ ἔχουσι μάλλον πρὸς τὸ πλεῖν, ἢ ἐπιβάτη ἀπείρω ναυτικῆς, Oecumenius. So the opposite view of the steersman and the captain of the ship (ναύκληρος) prevailed with the centurion. By reason of the inconvenience of the haven for wintering, the majority of those on board came to the resolution, etc., ver. 12.

Ver. 12. Ἀνευθέτου] *not well situated*, Hesychius and

Suidas, elsewhere not found; the (later) Greeks have *δύσθετος*. They ought, according to the counsel of Paul, to have chosen the least of two evils. — *πρὸς παραχειμασίαν*] *for passing the winter*. Diod. Sic. xix. 68, and more frequently in Polybius. Comp. xxviii. 11. — *κακεῖθεν*] *also from thence*. As they had not hitherto lain to with a view to pass the winter, the resolution come to by the majority was to the effect of sailing onward *from thence also*. On *ἔθεντο βουλήν*, comp. Judg. xix. 30; Ps. xiii. 3. — *εἴπως δύναιντο*] *i.e. in order to try, whether perhaps they would be able*. See Hartung, *Partikell.* II. p. 206. — The haven *Φοῖνιξ* is called in Ptolem. iii. 17, *Φοινικοῦς*, and the adjacent town *Φοῖνιξ*. Stephanus Byzantinus, on the other hand, remarks: *Φοινικοῦς πόλις Κρήτης*. Perhaps the two names were used in common of the haven and the city. Whether the haven was the modern *Lutro*, is uncertain. In opposition to Smith, p. 88, see Hackett. — *βλέπειν*] quite like *spectare*, of the direction of the geographical position. See Alberti, *Obs.* p. 274; Kypke, II. p. 134 f. — *Αἶψ* is the *Africus*, the south-west wind, and *Χῶπος* the *Caurus*, the north-west. See Kapp, *ad Aristot. de mundo* Exc. III. The haven formed such a curve, that one shore stretched toward the north-west and the other toward the south-west.

Ver. 13. *But when gentler south wind had set in* (*ὑποπνεύς.*, Arist. *probl.* viii. 6; Heliodor. iii. 3)—this was the motive of the following *δόξαντες*. As, namely, *Fair Havens*, where they were, and also *Phoenix* farther to the west, whither they wished to go, lay on the south coast of the island, the south wind was favourable for carrying out their resolution, because it kept them near to the coast and did not allow them to drift down into the southern sea. — *κεκρατηκέναι*] *to have become masters of their purpose*, that is, to be able safely to accomplish it. Examples in Raphel, *Polyb.* — *ἄπαντες*] namely, the *anchor*, which is understood of itself in nautical language: *they weighed anchor*. See Bos, *Ellips.*, ed. Schaefer, p. 14 f. — *ἄσσον παρελέγ. τ. Κρήτ.*] *they sailed closer* (than could previously, ver. 8, be done) *along the coast of Crete*. *ἄσσον*, *nearer*, the comparative of *ἄχρι*, is not only found in poetry from the time of Homer, but also in

prose; Herod. iii. 52, iv. 5; Joseph. *Antt.* i. 20. 1, *al.* The Vulgate, which Erasmus follows, has: *cum sustulissent de Asson*, so that thus *ΑΣΣΟΝ* is connected with ἄραντες and regarded as the name of a city of Crete (*Ἄσος* in Steph. Byz., *Asus* in Plin. *H. N.* iv. 12); hence also Elz., Mill., Scholz have *Ἀσσον* (as a proper name). But as this translation is at variance with the words as they stand, Luther, Castalio, Calovius, and several older expositors have taken *Ἀσσον* as the accusative of direction: *cum sustulissent Assum*. But, even if the little town had really been situated on the coast (which does not agree with Plin. *l.c.*), the expression would have been extremely harsh, as ἄραντες does not express the notion of direction; and not only so, but also the mere accusative of direction without a preposition is only poetical (Kühner, II. p. 204), and is foreign to the N. T.

Ver. 14. *Ἐβαλε*] intransitive: *fell upon*, threw itself against it; often in the classical writers after Homer. — *κατ' αὐτῆς*] refers to the nearest antecedent *Κρήτην*, not (Luther) to *προθέσ*. — *ἄνεμος τυφωνικός*] The adjective is formed from *τυφών*, a *whirlwind*, and is found also in Eustathius. See Wetstein. — *Εὐροκλύδων*] the *broad-surg-ing*, from *εὖρος*, *breadth*, and *κλύζω*. It is usually explained: *Eurus fluctus excitans*, from *Εὖρος* (the south-east wind) and *κλύδων*. But this compound would rather yield an appellation unsuitable for a *wind*: *south-east wave, fluctus Euro excitatus*. *Εὐρυκλύδων*,¹ from *εὐρύς*, according to the analogy of *εὐρυκρείων*, *εὐρυμέδων*, *εὐρυδίνης*, etc., would certainly be more suitable to the explanation *broad-surg-ing*; but on this very account the reading *Εὐρυκλύδων* in B** 40, 133, is not to be approved with Griesbach, but to be considered as a correction. Lachmann and Bornemann, followed by Ewald, Smith, and Hackett, have *Εὐρακύλων*, according to A 8 (Vulg. Cassiod.: *Euroaquilo*), which also Olshausen, after Erasmus, Grotius, Mill, Bengel, and others, approves (the best defence of this reading is by Bentley, in Wolf, *Cur.*). This would be the *east-north-east wind*; the compound formed, as in *εὐρόνοτος* (Gel. ii. 22. 10), *euroauster*,

¹ Defended by Toup, *Emend. in Suidam*, III. p. 506. Comp. Etym. M. p. 772, 31: *τυφὼν γάρ ἐστι ἡ τοῦ ἀνέμου σφύδρα πνοή, ὅ; καὶ εὐρυκλύδων καλεῖται.*

euroafricus. But the words of the text lead us to expect a special actual *name* (καλούμ.) of this particular whirlwind, not merely a designation of its *direction*. It is difficult also to comprehend why such an easily explicable name of a wind as *Euroaquilo*, εὐρακύλων, should have been converted into the difficult and enigmatic *Εὐροκλύδων*. Far more naturally would the converse take place, and the *Εὐροκλύδων*, not being understood, would be displaced by the similar *Εὐρακύλων* formed according to the well-known analogy of *Εὐρόνοτος* κ.τ.λ.; so that the latter form appears a product of old emendatory conjecture. Besides, *Εὐρακύλων*, if it were not formed by a later hand from the original *Εὐροκλύδων*, would be an improbable mixture of Greek and Latin, and we do not see why the name should not have had some such form as *Εὐροβορέας*; *ἀκύλων* = *aquilo*, is nowhere found.

Ver. 15. Συναρπασθ.] *but when the ship was hurried along with* (the whirlwind). — On ἀντοφθαλμεῖν, *to look in the face*, then *to withstand*, see Schweigh. *Lcx. Polyb.* p. 57. Comp. *Eccelus.* xix. 6; *Wisd.* xii. 14. — ἐπιδόντες] may either, with the Vulgate (*data nave flatibus ferebamur*), Luther, Elsner, and many others, be referred to τὸ πλοῖον, or be taken in a *reflexive sense* (Raphel, Wolf, Bengel, Kypke): *we gave ourselves up* and were driven. Comp. Lobeck, *ad Aj.* 250. The former is simpler, because τ. πλοῖον precedes.

Ver. 16. Κλαῦδη, or according to Ptol. iii. 7 Κλαῦδος, or according to Mela ii. 7 and Plin. iv. 20 *Gaudos*, according to Suidas *Καυδῶ*, was the name of the modern *Gozzo* to the south of Crete. From the different forms of the name given by the ancients must be explained the variations in the codd. and vss., among which *Καῦδα* is attested by B s*** Syr. Aeth. Vulg., adopted by Lachmann, and approved by Ewald. We cannot determine how Luke originally wrote the name; still, as most among the ancients have transmitted it *without* λ, the λ, which has in its favour A G H s** vss. and the Greek Fathers, has probably been deleted by subsequent, though in itself correct, emendation. — τῆς σκάφης] they could scarcely become masters (περικρατεῖς, Simmias in the *Anthol.* I. p. 137, Jacobs) of the *boat* (belonging to the ship) which swam attached

to it, when they wished to hoist it up (vv. 17, 30), that it might not be torn away by the storm.

Ver. 17. *And after they had drawn this up, they applied means of protection, undergirding the ship.* This undergirding (Polyb. xxvii. 3. 3) took place, in order to diminish the risk of foundering, by means of broad ropes (*ὑποζώματα*, *tormenta*) which, drawn under the ship and tightened above, held its two sides more firmly together.¹ Comp. Plat. *Rep.* p. 616 C: *οἶον τὰ ὑποζώματα τῶν τριήρων, οὕτω πᾶσαν ξυνέχων τὴν περιφορὰν*; Athen. v. 37; and see generally, Boeckh, *Urkunden ü. d. Seewesen des Attischen Staats*, p. 133 ff.; Smith (*The Ships of the Ancients*), p. 173 ff.; Hackett, p. 426 ff. By *βοηθείαις* is to be understood all kinds of helpful apparatus (Aristot. *Rhet.* ii. 5) which they had in store for emergencies, as ropes, chains, beams, clamps, and the like; see Wetstein. The referring it to the *help rendered by the passengers* (Grotius, Heinsius, and others), which was a matter of course amidst the common danger, makes the statement empty and unnecessary. — *φοβούμενοί τε κ.τ.λ.*] *and fearing to strike on the* (nearest) *Syrtis*. It is entirely arbitrary to understand *τὴν Σύρτιν*, without linguistic precedent, in the wider sense of a *sandbank* (*θίς, ταιρία, ἔρμα, στήθος*), and not of the *African Syrtis*. Of the two Syrtes, the Greater and the Lesser, the former was the nearest. As the ship was driven from the south coast of Crete along past the island of Clauda, and thus ran before the north-east wind, they might well, amidst the peril of their situation, be driven to the fear lest, by continuing their course with full sail, they might reach the Greater Syrtis; and how utterly destructive that would have been! See Herod. iii. 25 f., iv. 173; Sallust. *Jug.* 78 f.; Strabo, xvii. p. 834 f. — *ἐκπίπτειν*, of ships and shipwrecked persons, which *are cast* (out of the deep, navigable water) on banks, rocks, islands, shoals, or on the land, is very common from Homer onward; Locella, *ad Xen. Eph.* p. 239; Stallb. *ad Plat. Phil.* p. 13 D. — *τὸ σκεῦος*] *the gear, the tackle*, is the general expression for all the *apparatus of the*

¹ Yet it is doubtful whether the procedure was not such, that the ropes ran in a horizontal manner right round the ship (Boeckh, Stallb. *ad Plat. l.c.*). But see Smith.

ship (Plat. *Crit.* p. 117 D: *σκευῶν ὅσα τριήρεσι προσήκει*, Dem. 1145. 1: *σκεύη τριηραρχικά*, 1145. 9; Xen. *Oec.* viii. 12. Polyb. xxii. 26. 13; and see Hermann, *Privatalterth.* § 50. 20). The context shows what *definite tackle* is here meant by specifying the *aim* of the measure, which was to prevent the ship from being cast upon the Syrtis, and that by withdrawing it as far as practicable from the force of the storm driving them towards the Syrtis. This was done by their *lowering the sails, striking sail*, and accordingly choosing rather to abandon the ship *without sails* to the wind, and to allow it to be driven (*οὕτως ἐφέροντο*), than with stretched sails to be cast quickly, and without further prospect of rescue, on the Syrtis. Already at a very early date τὸ σκεῦος was justly explained of the sails, and Chrysostom even *read τὰ ἴστια*. According to Smith, the lowering of the *rigging* is meant, by which the driving of the ship *in a straight direction* was avoided. But this presupposes too exact an acquaintance with their position in the storm, considering the imperfection of navigation in those times; and both the following description, especially ver. 20, and the measure adopted in ver. 29, lead us to assume that they had already relinquished the use of the sails. But the less likely it is that in the very exact delineation the account of the striking of the sails, which had not hitherto taken place (in opposition to Kypke and Kuinoel), should have been omitted, and the more definitely the *collective* meaning is implied in τὸ σκεῦος, the more objectionable appears the view of Grotius, Heinsius, Kuinoel, and Olshausen (after the Peshito), that τὸ σκεῦος is the *mast*. Still more arbitrary and (on account of ἐφέροντο) entirely mistaken is the rendering of Kypke: “*demittentes ancoram*,” and that of Castalio and Vatablus: “*demissa scapha*” (see, on the other hand, ver. 30).

Vv. 18, 19. Ἐκβολὴν ἐποιοῦντο] *they made a casting out*, i.e. they threw overboard the cargo.¹ Dem. 926. 17; Aesch.

¹ Had the ship been loaded with *ballast*, and *this* been thrown out (Laurent), we should have expected a more precise designation (ἔρμα). The *σκευή*, too, would not have been included in the category of things thrown out at once on the following day, but after the *ballast* would have come, in the first instance,

Sept. 769; *Arist. Eth.* iii. 1; *Pollux*, i. 99; *LXX.* *Jonah* i. 5. For the lightening of the vessel in distress, in order to make it go less deep and to keep it from grounding, they got rid in the first instance of what could, in the circumstances, be most fitly dispensed with, namely, the cargo; but on the day after they laid hands even on the *σκευὴ τοῦ πλοίου* (*Diod. Sic.* xiv. 79), *i.e.* the ship's apparatus,—the utensils belonging to the ship, as furniture, beds, cooking vessels, and the like. The same collective idea, but expressed in the plural, occurs in *Jonah* i. 5. Others (*Wetstein*, *Kypke*, *Rosenmüller*, *Kuinoel*) understand the baggage of the passengers, but this is at variance with *τοῦ πλοίου*; instead of it we should expect *ἡμῶν*, especially as *αὐτόχειρες* precedes. Following the *Vulgate*, *Erasmus*, *Grotius*, and many others, including *Olshausen* and *Ewald*, understand the *arma navis*, that is, ropes, beams, and the like belonging to the equipment of the ship. But the tackling is elsewhere called *τὰ ὄπλα*, or *τὰ σκεύη* (from *σκεῦος*), and just amidst the danger this was most indispensable of all. — *αὐτόχειρες*] with our own hands (*Hermann*, *ad Soph. Ant.* 1160), gives to the description a sad vividness, and does not present a contrast to the conduct of *Jonah* (who lay asleep, *Jonah* i. 5), as *Baumgarten* in his morbid quest of types imagines.

Ver. 20. *Μήτε δὲ ἡλίου κ.τ.λ.*] For descriptions of storms from Greek and Roman writers, which further embellish this trait (*Virg. Aen.* i. 85 ff., iii. 195 ff.; *Ach. Tat.* iii. 2, p. 234, *al.*), see *Grotius* and *Wetstein*. — *ἐπικεῖσθαι*] spoken of the incessantly assailing storm, see *Alberti*, *Obs.* 279; *Wolf*, *Cur.* — *λοιπόν*] *ceterum* in reference to time, *i.e.* henceforth. See *Vigerus*, p. 22, and *Hermann* thereon, p. 706; *Kühner*, *ad Anab.* ii. 2. 5. — *ἡμᾶς*] not *ἡμῶν*, which would not have been suitable to Paul (xxiii. 11), nor yet probably to his Christian companions.

Vv. 21, 22. The perplexity had now risen in the ship to despair. But, as the situation was further aggravated by the

the cargo. The ship was without doubt a merchant-vessel, and doubtless had no ballast at all. Otherwise they certainly would have commenced with throwing the latter out, but would not thereupon have at once passed to the *σκευή*.

fact that there prevailed in a high degree (πολλῆς) that abstinence from food which anguish and despair naturally bring with them, Paul came forward in the midst of those on board (ἐν μέσῳ αὐτῶν), in the first instance with gentle censure, and afterwards with confident encouragement and promise.—On ἀσιτία, *jejunatio* (Vulg.), comp. Herod. iii. 52; Eur. *Suppl.* 1105; Arist. *Eth.* x. 9; Joseph. *Antt.* xii. 7. 1. — τότε] *then*, in this state of matters, as in xxviii. 1. So also in the classics after participles, Xen. *Cyr.* i. 5. 6; Dem. 33. 5, 60. 18. — σταθεὶς κ.τ.λ.] has here, as in xvii. 22, ii. 14, something solemn.—αὐτῶν] not ἡμῶν; for the censure as well as also primarily the encouragement was intended to apply to the *sailors*.—ἔδει μὲν] *it was necessary indeed*. This μὲν does not stand in relation to the following καί, but the contrast (possibly: but it has not been done) is suppressed. See Kühner, § 733, note, p. 430; Baeumlein, *Partik.* p. 163. Comp. on xxviii. 22. Bengel well remarks: “καί modestiam habet.”—κερδῆσαι κ.τ.λ.] *and to have spared us this insolence* (see on ver. 10) *and the loss* (suffered). ταύτην points to the whole present position of danger in which the ὕβρις, wherewith the warnings of the apostle were despised and the voyage ventured, presented itself in a way to be keenly felt as such. κερδαίνειν, of that gain, which is made by *omission* or *avoidance*. See examples in Bengel, and Kypke, II. p. 139 f. The evil in question is conceived as the object, the non-occurrence of which goes to the benefit of the person acting, as the negative object of gain. Analogous to this is the Latin *lucrifacere*, see Grotius. On the form κερδῆσαι, see Lobeck, *ad Phryg.* p. 740 f.—ἀποβολὴ γὰρ ψυχῆς κ.τ.λ.] *for there shall be no loss of a soul from the midst of you, except (loss) of the ship, i.e. no loss of life, but only the loss of the ship*. An inaccuracy of expression, which continues with πλὴν, as if before there had simply been used the words ἀποβ. γὰρ οὐδ. ἔσται. Comp. Winer, p. 587 [E. T. 789].—To what Paul had said in ver. 10, his present announcement stands related as a *correction*. He has now by special revelation learned the *contrary* of what he had then feared, as respected the apprehended loss of *life*.

Vv. 23-25. Ἀγγελος] *an angel*. But naturally those

hearers who were Gentiles, and not particularly acquainted with Judaism, understood this as well as τοῦ Θεοῦ κ.τ.λ. according to their Gentile conception (of a messenger of the gods, and of one of the gods). — οὗ εἰμι ἐγὼ, ᾧ καὶ λατρεύω] *to whom I belong, as His property, and whom I also* (in accordance with this belonging) *serve*. Comp. Rom. i. 9. Paul thus characterizes himself as intimate with God, and therewith assures the credibility of his announcement, in which τοῦ Θεοῦ with great emphasis precedes the ἄγγελος κ.τ.λ. (see the critical remarks). On ἐγὼ (see the critical remarks), in which is expressed a holy sense of his personal standing, Bornemann correctly remarks: “Pronomen Paulum minime dedecet *coram gentilibus* verba facientem.” — κεχάρισται σοι ὁ Θεός] *God has granted to thee, i.e. He has saved them* (according to His counsel) *for thy sake*. See on iii. 14.—Here, too (comp. on xvi. 10), the appearance, which is to be regarded as a work of God, is not a *vision in a dream*. The testimony and the consciousness of the apostle, who was scarce likely to have slumbered and dreamed on that night, are decisive against this view, and particularly against the naturalizing explanation of Eichhorn (*Bibl.* III. p. 407, 1084), Zeller, and Hausrath. De Wette takes objection to the *mode of expression* κεχάρισται κ.τ.λ., and is inclined to trace it to the high veneration of the reporter; but this is unfair, as Paul had simply to *utter* what he had *heard*. And he had heard, that *for his sake* the saving of all was determined. Bengel well remarks: “Non erat tam periculoso alioqui tempore periculum, ne videretur P., quae *necessario* dicebat, *glorioso* dicere.” — οὕτως καθ’ ὃν τρ.] comp. i. 11.

Ver. 26. *But* (δέ, leading over to the *mode* of the promised deliverance) *we must be cast* (ἐκπείσειν, see on ver. 17) *on some island*. This assurance, made to Paul probably through the appearance just narrated, is verified ver. 41 ff. But it is lightly, and without reason assigned, conjectured by Zeller that vv. 21–26 contain a *vaticinium post eventum* on the part of the author.

Vv. 27–29. *But after the commencement of the fourteenth night* (namely, after the departure from Fair Havens, comp.

vv. 18, 19), *while we were driven up and down* (διαφέρ., see the passages in Wetstein and Kypke, II. p. 141, and Philo, *de migr. Abr.* p. 410 E) *in the Adriatic sea, about midnight the sailors descried*, etc. The article was not required before the ordinal number (Poppo, *ad Thuc.* ii. 70. 5), as a special demonstrative stress (Ameis on *Hom. Od.* xiv. 241) is not contemplated, but only the simple statement of time. On νύξ ἐπεγένετο (see the critical remarks), *the night set in*, comp. Herod. viii. 70; Thuc. iv. 25; Polyb. i. 11. 15, ii. 25. 5. — ὁ Ἀδρίας] here and frequently, not in the narrower sense (Plin. iii. 16. 20) of the *Golfo di Venetia*, but in the wider sense of the sea between Italy and Greece, extending southward as far as, and inclusive of, Sicily. See Forbiger, *Geogr.* II. p. 16 ff. “Hadriae arbiter notus.”¹ Horat. *Od.* i. 3. 15. — προσάγειν] *that it approaches to them*. “Lucas optice loquitur nautarum more,” Kypke. See Cic. *Quaest. acad.* iv. 25. The opposite is ἀναχωρεῖν, *recedere*. See Smith and the passages in Kuinoel. The conjecture of the *sailors* (ὑπενόουν) had doubtless its foundation in the noise of the surf (Smith), such as is usual in the vicinity of land. — On βολίζειν, *to cast the sounding lead* (βολίς, in Herodotus καταπειρατηρία), see the passages from Eustathius in Wetstein; and on ὀργυιά (concerning the accent, Götting, p. 138), a measure of length of six feet, like our *fathom*, see Herod. ii. 169; Boeckh, *metrol. Unters.* p. 210 ff. — διαστήσαντες] note the active: *having made a short interval*, i.e. *having removed the ship a little way farther*. Comp. Buttmann, *neut. Gr.* p. 41 [E. T. 47]. — δεκαπέντε] With this decrease of depth the danger increased of their falling on reefs (κατὰ τραχεῖς τόπους), such as are frequent in the vicinity of small islands. — τέσσαρας] Comp. Caes. *Bell. civ.* i. 25: “Naves quaternis ancoris destinabat, ne fluctibus moverentur.” For the different expressions for *casting anchor*, see Poll. i. 103.

Ver. 30. While they were lying here at anchor longing for daylight (ἤυχοντο ἡμέραν γενέσθαι, ver. 29), the sailors, in order

¹ Comp. Scherzer, *statistisch commerciale Ergebnisse*, p. 51: “During the European winter a sailing vessel may be often forced to lose fourteen days or more by a persistent south-east wind in the Adriatic Gulf.”

with the proximity of land to substitute certainty for uncertainty, make the treacherous attempt to escape to land in the boat, which they had already let down under the pretence of wishing to cast anchor from the prow of the ship, and thus to leave the vessel together with the rest of those on board to their fate. Certainly the captain of the vessel (the *ναύκληρος*, ver. 11), whose interest was too much bound up with the preservation of the ship, was not implicated in this plot of his servants; but how easily are the bonds of fidelity and duty relaxed in vulgar minds when placed in circumstances of perilous uncertainty, if at the expense of these bonds a safe deliverance may be obtained! — *προφάσει ὡς . . . μελλόντων*] The genitive is *absolute*, subordinate to the preceding *χαλασ.*, and *προφάσει* (comp. Luke xx. 47; Thuc. v. 53. 1, vi. 76. 1) is *adverbial* (Bernhardy, p. 130), as in classical writers the accusative *πρόφασιν* more commonly occurs (Dorv. *ad Charit.* p. 319; Krüger on Thuc. iii. 111. 1); on *ὡς*, comp. on 1 Cor. iv. 18, and see Xen. *Anab.* i. 2. 1. Hence: *on pretence as though they would*, etc. — *ἐκτείνειν*] *extendere* (Vulg.). They affected and pretended that by means of the boat they were desirous to *reach out* anchors (“*fune eo usque prolato*,” Grotius) from the prow, from which these anchors hung (Pind. *Pyth.* iv. 342, x. 80), into the sea, in order that the vessel might be secured not only *behind* (ver. 29), but also *before*. Incorrectly Laurent renders: “*to cast out the anchors farther into the sea*.” Against this, it is decisively urged that *ἀγκύρας* is anarthrous, and that *ἐκ πρώρας* stands in contrast to *ἐκ πρύμνης*, ver. 29.

Vv. 31, 32. Paul applied not first to the captain of the vessel, but at once to the soldiers, because they could take immediately vigorous measures, as the danger of the moment required; and the energetic and decided word of the apostle availed. — *οὗτοι . . . ὑμεῖς*] Correlates. Paul, however, does not say *ἡμεῖς*, but appeals to the direct personal interest of those addressed. — *σωθῆναι οὐ δύνασθε*] spoken in the consciousness of the divine counsel, in so far as the latter must have the fulfilment of duty by the sailors as the human means of its realization. — *ἐκπεσεῖν*] *to fall out*. We are to think on

the boat let down into the sea (ver. 30), yet hanging with its fastened end to the ship—when the soldiers cut the ropes asunder.

Ver. 33. But now, when he had overcome this danger, it was the care of the prudent rescuer, before anything further, to see those on board strengthened for the new work of the new day by food. *But until it should become day*,—so long, therefore, as the darkness of the night up to the first break of dawn did not allow any ascertaining of their position or further work,—in this interval he *exhorted all*, etc. — *τεσσαρεσκ. σήμ. ἡμέραν κ.τ.λ.*] *waiting* (for deliverance), *the fourteenth day to-day* (since the departure from Fair Havens), *ye continue without food*. ἄσιτοι holds with διατελ. the place of a participle. See the passages in Winer, p. 326 [E. T. 437]; Krüger on *Thuc.* i. 34. 2, and Kühner, *ad Xen. Mem.* i. 6. 2. — *μηδὲν προσλαβ.*] *since ye have taken to you (adhibuistis) nothing* (no food). This emphatically strengthens the ἄσιτοι. That, however, the two terms are not to be understood of complete abstinence from food, but relatively, is self-evident; Paul expresses the “*insolitam cibi abstinentiam*” (Calvin) earnestly and forcibly. Comp. πολλῆς, ver. 21.

Ver. 34. *Πρὸς τῆς ὑμετ. σωτ.*] *on the side of your deliverance*, e salute vestra, i.e. *corresponding, conducing to your deliverance*. Comp. *Thuc.* iii. 59. 1, v. 105. 3; *Plat. Gorg.* p. 459 C; *Arr. An.* vii. 16. 9. See on this use of *πρὸς* with the genitive (only found here in the N. T.), Bernhardt, p. 264; Winer, p. 350 [E. T. 467 f.]. Observe the emphatic ὑμετέρας; *your benefit I have in view*. — *οὐδενὸς γὰρ κ.τ.λ.*] assigns the reason for the previous *πρὸς τ. ὑμετέρ. σωτηρίας*. For your deliverance, I say, *for*, etc. In this case their own exertions and the bodily strengthening necessary for this purpose are conceived as conditioning the issue.—On the proverbial expression itself, *which denotes their being kept utterly exempt from harm*, comp. *Luke* xxi. 18; *1 Sam.* xiv. 45; *2 Sam.* xiv. 11; *1 Kings* i. 52.

Vv. 35, 36. Like the father of a family (comp. *Luke* xxiv. 39) among those at table (not, as Olshausen and Ewald suppose, notwithstanding that most of the persons were heathens, regarding the meal as a Christian love-feast), Paul now, by way

of formal and pious commencement of the meal, uttered the thanksgiving-prayer—for the disposition towards, and relative understanding of, which even the Gentiles present were in this situation susceptible—over the bread (Matt. xiv. 19, xv. 36; Mark viii. 6; John vi. 11), broke it, and *commenced to eat* (ἤρξατο ἐσθίειν). And all of them, encouraged by his word and example, on their part followed. — προσελάβ. τροφῆς] *partook of food*. Comp. Herod. viii. 90. It is otherwise in ver. 33, with accusative.

Ver. 37. And what a *large* meal was thus brought about!—The number 276 may surprise us on account of its largeness (see Bornemann *in loc.*); but, apart from the fact that we have no knowledge of the size and manning of the Alexandrian ship, ver. 6, it must, considering the exactness of the entire narrative, be assumed as correct; and for the omission of διακόσμαι the single evidence of B (which has ὥς) is too weak.

Ver. 38. Now, seeing that for some time (and in quite a brief period must the fate of those on board be decided) further victuals were unnecessary—now they ventured on the last means of lightening the ship (which, with the decreasing depth, ver. 28, was urgently required for the purpose of driving it on to the land), and cast the provisions overboard, which, considering the multitude of men and the previous ἀσιτία, was certainly still a considerable weight. Chrysostom aptly remarks: οὕτω λοιπόν τὸ πᾶν ἔρριψαν ἐπὶ τὸν Παῦλον, ὥς καὶ τὸν σῖτον ἐκβαλεῖν. Σῖτος may denote either *corn*, or also, as here and often with Greek writers, *provisions* particularly prepared from corn (meal, bread, etc.). Others (Erasmus, Luther, Beza, *et al.*, including Baumgarten, Smith, Hackett) have explained it as the *corn* with which, namely, the ship had been *freighted*. But against this it may be urged, first, that this *freighting* is not indicated; secondly, that κορεσθ. δὲ τροφῆς corresponds to the throwing out of the *provisions*, and not of the *freight*; and thirdly, that the throwing out of the *freight* had already taken place, ver. 18, as this indeed was most natural, because the freight was the heaviest.

Ver. 39. Τὴν γῆν οὐκ ἐπεγίνωσκ.] *i.e.* when it became day, they recognised not what land it was; the land lying before them (τὴν γῆν) was one unknown to them.—κύλπον δέ τινα κατε-

νόουν ἔχοντα αἰγιαλόν] Thus Luke writes quite faithfully and simply (I might say naively) what presented itself to the scrutinizing gaze of those on board: *but they perceived a bay which had a beach*. A bay and a beach belonging to it—so much they saw at the unknown land, and this sufficed for the resolution to land there, where it was possible. Observe that αἰγιαλός is a *flat coast* (Matt. xiii. 2; and see Nägelsbach *on the Iliad*, p. 254, ed. 3), thus suitable for landing, in distinction from the high and rugged ἀκτή (see Hom. *Od.* v. 405, x. 89; Pind. *Pyth.* iv. 64; Lucian, *Tox.* 4). Hence it is not even necessary, and is less simple, to connect, with Winer, εἰς ὃν κ.τ.λ. as modal definition of αἰγιαλ. closely with the latter: “a shore of such a nature, that,” etc. — εἰς ὅν] applies to αἰγιαλ. See ver. 40. For examples of ἐξωθεῖν, used of the thrusting a ship from the open sea on to the land (navem *ejicere, expellere*), see Wetstein. On *St. Paul's Bay*, see the description and chart of Smith.

Ver. 40. A vivid description of the stirring activity now put forth in making every effort to reach the shore. 1. They cut the (four) anchors round about (περιελόντες), and let them fall into the sea, in order neither to lose time nor to burden the ship with their weight. 2. At the same time they loosened the bands, with which they had fastened the rudders to the ship in order to secure them while the ship lay at anchor from the violence of the waves, for the purpose of now using them in moving on. 3. They spread the top-sail before the wind, and thus took their course (κατεῖχον) for the beach (εἰς τὸν αἰγιαλόν). — εἶων] is to be referred to the ἀγκύρας, which they let go by cutting, so that they fell *into the sea*. Arbitrarily, following the Vulgate (committebant se), Luther, Beza, Grotius take it as “εἶων τὸ πλοῖον ἰέναι εἰς τὴν θάλασσαν.”—That τῶν πηδαλίων is not to be taken for the singular, but that larger ships had *two* rudders (Aelian, *V. H.* ix. 40) managed by one steersman, see Smith, p. 9, also Scheffer, *de milit. nav.* ii. 5; Boeckh, *Urkunden*, p. 125. — ὁ ἀρτέμων] not elsewhere occurring in Greek writers as part of a ship, is most probably explained of the *top-gallant-sail* placed high on the mast. See especially Scheffer, *de milit. nav.* ii. 5; Forcellini, *Thes.* I. p. 231. Labeo

in Jabolen. *Dig.* lib. l. tit. 16, leg. 242, points to this view : “*Malum navis esse partem, artemonem autem non esse, Labeo ait,*” in which words he objects to the confounding of the artemon with the mast : the mast constituted an integral part of the ship, but the artemon did not, because it was fastened to the mast. Luther’s translation : “*mast*” [Segelbaum], is therefore certainly incorrect. Grotius, Heumann, Rosenmüller, and others, including Smith, explain it of “*the small sail at the prow of the ship.*” In this they assume that the mast had already been lowered ; but this is entirely arbitrary, as Luke, although he relates every particular so expressly, has never mentioned this (comp. on ver. 17). Besides, we cannot see why this sail should not have been called by its technical name δόλων, Polyb. xvi. 15. 2 ; Diod. xx. 61 ; Pollux, i. 91 ; Liv. xxxvi. 44, xxxvii. 30 ; Isidor. *Orig.* xix. 3 ; Procop. *Bell. Vandal.* i. 17. Hadrianus, Junius, Alberti, Wolf, and de Wette understand *the mizzen-sail* at the stern, which indeed bears that name in the present day (Italian, *artimone* ; French, *voile d’artimon* ; see Baysius, *de re nav.* p. 121), but for this ἐπίδρομος, Pollux i. 91, is well known to be the old technical name. — τῇ πνεούσῃ] *sc. αὔρα*, has raised itself quite to the position of a substantive. See examples in Bos, *Ell.*, ed. Schaefer, pp. 32, 40. The *dative* indicates the reference ; they hoisted up the sail *for the breeze*, so that the wind now swelled it from behind. For examples of ἐπαίρειν, for hoisting up and thereby expanding the sail, and for κατέχειν, *to steer towards*, see Kypke, II. p. 144.

Ver. 41. *But when they had struck upon a promontory.* As to περιπ., comp. on Luke x. 30.—It is altogether arbitrary to abandon the literal import of διθάλασσος, forming two seas, or having the sea on both sides, *bimaris* (see the passages in Wetstein), and to understand by τόπος διθάλ. a *sandbank* or a *reef* (situated after the manner of an island before the entrance of the bay). This view is supposed to be necessary on account of ver. 43 f., and it is asked : “*quorsum enim isti in mare se projicerent, si in ipsum litus navis impegerat prora ?*” Calovius ; compare Kuinoel. But the promontory, as is very frequently the case, jutting out with its point under the surface of the

water, and was covered to so great an extent by the sea, that the ship stranding on the point was yet separated from the projecting dry part of the isthmus by a considerable surface of water; hence those stranded could only reach the dry land by swimming. Even in Dio Chrys. v. p. 83, by which the signification of *reef* is sought to be made good, because there *τραχέα κ. διθάλαττα κ. ταινίαι* (*sandbanks*) are placed together, *διθάλλ.* is not to be taken otherwise than *τόπος διθάλλ.* here. — *ἐπώκειλαν*] *ἐποκέλλειν* may be either *transitive*: to thrust the ship on, to cause it to strand (Herod. vi. 16, vii. 182; Thuc. iv. 26. 5), or *intransitive*: to strand, to be wrecked. So Thuc. viii. 102. 3; Polyb. i. 20. 15, iv. 41. 2, and see Loesner, p. 240. As *τὴν ναῦν* is here added (which in the intransitive view would be the accusative of more precise definition, but quite superfluous), the transitive view is that suggested by the text: they thrust the ship upon, *they made it strand*. Lachmann and Tischendorf, following A B* C, have *ἐπέκειλαν*, from *ἐπικέλλω*, to push to the land, *navem appellere*. But neither does this meaning suit, as here it is the ship *going to wreck* that is spoken of; nor can proof be adduced from the aorist form *ἐπέκειλα* (Hom. *Od.* ix. 138, 148, xiii. 114: *ἐπέκελσα*), see Bornemann. In Polyb. iv. 31. 2, *ἐπικέλλοντες* has been introduced by copyists' mistake for *ἐποκέλλοντες*. — *ἐρείσασα*] *having fixed itself*. On *ἐρείδειν*, used also by the Greeks in an *intransitive* sense, comp. Prov. iv. 4.—*ἡ δὲ πρύμνα ἐλύετο κ.τ.λ.*] for the promontory had naturally the deeper water above it the farther it ran seawards, so that the stern *was shattered* by the power of the waves. This shipwreck was at least the *fourth* (2 Cor. xi. 25) which Paul suffered.

Vv. 42-44. Now, when the loss of the ship was just as certain, as with the proximity of the land the escape of those prisoners who could swim was easily possible, the soldiers were of a mind to kill them; but the centurion was too much attached to Paul to permit it.¹ Not sharing in the apprehension of his soldiers, he commanded that all in the ship

¹ In this remark (ver. 43) Zeller conjectures very arbitrarily a later addition to the original narrative, which was designed to illustrate the influence of the apostle upon the Roman.

who knew how to swim should swim to land, and then the rest (to whom in this way assistance was ready on shore) were to follow partly on planks and partly on broken pieces of the ship. — *βουλὴ ἐγένετο, ἵνα*] *there took place a project* (in the design), *that*, etc.; comp. on ver. 1, and see Nägelsb. on the *Iliad*, p. 62, ed. 3, who on such modes of expression appropriately remarks that “the will is conceived as a *striving* will.” — *ἀπορρίπτειν*, *to cast down*, intransitive, in the sense of *se projicere*. See Schaefer, *ad Bos Ell.* p. 127. — *καὶ τοὺς λοιποὺς*] *sc. ἐξιέναι (e mari) ἐπὶ τὴν γῆν.* — *ἐπὶ σανίσιν*] *on planks*, which were at hand in the ship. — *ἐπὶ τινων τῶν ἀπὸ τοῦ πλοίου*] *on something from the ship*, on pieces which had partly broken loose from it by the stranding, so forming *wreck* (*ναυάγιον, ἐρείπιον*), and were partly torn off by the people themselves for that purpose. *ἐπὶ* denotes both times the *local being upon*, and the change between *dative* and *genitive* is to be regarded as merely accidental. See Bernhardt, p. 200 f.; Kühner, § 624, *ad Xen. Mem.* i. 1. 20.—In the history of this final rescue, Baumgarten, II. p. 420, has carried to an extreme the arbitrariness of allegorico-spiritual fiction.

REMARK 1.—The extraordinarily exact minuteness and vividness in the narrative of this whole voyage justifies the hypothesis that Luke, immediately after its close, during the winter spent in Malta, wrote down this interesting description in the main from fresh recollection, and possibly following notes which he had made for himself even during the voyage—perhaps set down in his diary, and at a later period transferred from it to his history.

REMARK 2.—The transition from the first person—in which he narrates as a companion sharing the voyage and its fortunes—into the third is not to be considered as an accident or an inconsistency, but is founded on the nature of the contents, according to which the sailors specially come into prominence as subject. See vv. 13, 17, 18, and 19, 21, 29, 38–41.

REMARK 3.—If the assumption of the school of Baur as to the set purpose animating the author of the Acts were correct, this narrative of the voyage, with all its collateral circumstances in such detail, would be a meaningless ballast of the book. But it justifies itself in the purely historical destination of the work, and confirms that destination.

CHAPTER XXVIII.

VER. 1. ἐπέγνωσαν] Lachm. Tisch. Born. read ἐπέγνωμεν, according to A B C s, min. and most vss. Rightly; the third person was introduced with a retrospective view to xxvii. 39, through the connection with the concluding words of xxvii. 44. — Ver. 2. ἀνάψαντες] Lachm. Born. read ἀψαντες, according to A B C s, min. But AN was liable to omission even in itself, and especially through the preceding N. — Ver. 3. ἐξ] Lachm. Tisch. Born. read ἀπό, which is decidedly attested, and therefore to be adopted. — διεξελοῦσα] So Tisch. Born. Scholz, according to A G H, min. Chrys. Theophyl. But Elz. and Lachm. have ἐξελοῦσα. The double compound was the more easily neglected as it was not elsewhere known from the N. T. — Ver. 5. ἀποτινάξας] ἀποτιναξάμενος, although adopted by Scholz and Tisch., is not sufficiently attested by A G H, min. — Ver. 10. τὴν χρείαν] Lachm. Tisch. Born. have τὰς χρείας, according to A B J s, min. A gloss on τὰ πρὸς τὴν χρείαν, after xx. 34. — Ver. 14. ἐπ' αὐτοῖς] Lachm. and Born., following A B J s, min., read παρ' αὐτοῖς, which was introduced as explanatory. — Ver. 16. ὁ ἑκατόνταρχος . . . στρατοπεδάρχῃ] is wanting (so that the passage continues: ἐπεστράπη τῷ Π.) in A B s lo^{ti} 40, Chrys. and most vss. Condemned by Mill, Bengel, and others, suspected by Griesb., and deleted by Lachm. and Tisch. Defended especially by Born. in Rosenm. *Repert.* II. p. 301 f. The words, attested by G H and most min. Ar. p. Slav. Theophyl. Oec., have certainly the suspicion of being an expansion. Yet in opposition to their rejection we may urge, first, that there are no variations in detail, as is the general rule with interpolations; secondly, that the writer of a gloss, instead of τῷ στρατοπεδ., would probably have written the more readily occurring *plural*; and thirdly, that in transcribing one might very easily pass from ἑκατόνταρχος directly to στρατοπεδάρχῃ, which corruption would then produce the form of Lachmann's text. — Ver. 17. αὐτόν] Elz. has τὸν Παῦλον, against A B s, min. Chrys. and several vss. The name came in, because in ver. 17 a separate new act of the history commences; therefore also Chrys. has once, and

indeed at the beginning of a homily, τ. Παῦλ. — Ver. 19. κατηγοῆσαι] A B \aleph , min. have κατηγορεῖν, which Lachm. Tisch. and Born. have adopted. Rightly; κατηγοῆσαι is a mechanical alteration, in conformity with ἐπικαλέσασθαι. — Ver. 23. ἦκον] A B \aleph , min. have ἦλθον. Recommended by Griesb. and adopted by Lachm. The extremely common word has been involuntarily substituted for the classical imperfect ἦκον, not elsewhere occurring in the N. T. — τὰ περὶ] Lachm. Tisch. Born. have only περὶ, following A B H \aleph , min. vss. Comp. on viii. 12, xix. 8. — Ver. 25. ἡμῶν] A B \aleph , min. vss. Fathers have ὑμῶν, which Lachm. and Tisch. have adopted. The *Recepta* is justly supported by Born. The tone and contents of the speech, conveying censure and rejection, involuntarily suggested the second person to the transcribers. Comp. vii. 51 f. — Ver. 27. ἰάσωμαι] A B G H \aleph , min. Theophyl. have ἰάσομαι, recommended by Griesb. and adopted by Tisch. Rightly; see on John xii. 40. — Ver. 28. τὸ σωτήρ.] Lachm. Tisch. Born. read τοῦτο τὸ σωτήρ., according to A B \aleph^* min. Chrys. and several vss. The omission of τοῦτο, which has no express reference in the text, is quite in keeping with the inattention of transcribers — Ver. 29 is entirely wanting in A B E \aleph , lo^{ti} 13, 40, 68, Lect. 1, Syr. Erp. Copt. Vulg. ms. In the Syr. p. it is marked as suspected by an asterisk. Condemned by Mill and others, deleted by Lachm. and Tisch. Very suspicious as an interpolated conclusion of the whole transaction (according to ver. 25). Yet it is saved from complete rejection by the fact, that here also in detail there are only found very immaterial variations. — Ver. 30. After ἔμεινε δέ, instead of which there is to be read, with Tisch., according to B \aleph lo^{ti} 13, ἐνέμεινεν δέ, Elz. has ὁ Παῦλος, against witnesses of very considerable importance. See on ver. 17.

Ver. 1. Τότε] *then*, after our rescue, *we recognised*; looks back to xxvii. 39. — That by Μελίτη is to be understood the well-known modern *Malta* (Diod. Sic. v. 12; Strabo, vi. 2, p. 277; Cic. *Verr.* vi. 46; Ovid. *Fast.* iii. 567 f.: *Fertilis est Melite, sterili vicina Cosyrae, Insula quam Libyci verberat unda freti*), and not — as some of the older commentators, following Constantin. Porph. *de administr. imper.* p. 36 (see in Wolf, and in Winer, *Realw.*), would infer partly from ἐν τῷ Ἀδρία, xxvii. 27, partly from βάρβαροι, ver. 2, and partly from the observed fact (which, though true in the present day, cannot at all be made good for those times) that there are no venomous

serpents in Malta—the island now called *Meleda* in the Adriatic Gulf, not far from the Illyrian coast (Apoll. Rhod. *Arg.* iv. 572), is proved as well by the previous long tossing about of the ship, which was hardly possible with a continued storm in the Adriatic Gulf, as more especially by the direction of the further voyage, vv. 11, 12. The local tradition, also, in Malta, is in favour of it (Beza on xxvii. 41; Smith, Vömel, Hackett). In the *Act. Petri et Pauli* 1, the island is called Γανδομελέτη.

Ver. 2. Βάρβαροι] from a Roman point of view, because they were neither Greeks nor Romans, but of *Punic* descent, and therefore spoke a mixed dialect, neither Greek nor Latin. It was not till the second Punic war that Malta came under the dominion of the Romans, Liv. xxi. 51. — οὐ τ. τυχοῦσαν] See on xix. 11. — προσελάβ.] *they took us to themselves.* Comp. on Rom. xiv. 1. — διὰ τ. ὑέτων τ. ἔφεστ.] *on account of the rain which had set in.* Comp. Polyb. xviii. 3. 7: διὰ τὸν ἔφεστῶτα ζόφον. — ψύχος] thus to be accented, although in opposition to a preponderance of codd. (see Lipsius, *gramm. Unters.* p. 44), not ψύχος. See Hom. *Od.* x. 555; Soph. *Phil.* 17.

Ver. 3. Ἀπὸ τ. θερμ.] (see the critical remarks) *on account of the heat.*¹ See Winer, p. 348 [E. T. 465]; Hermann, *ad Arist. Nub.* 834. The reading ἐκ would have to be rendered: *from out of the heat.* — διεξελοῦσα] Plat. *Pol.* iii. p. 405 C; *Phaed.* p. 109 E; Xen. *Anab.* vi. 6. 38; 2 Sam. ii. 23. It denotes that the viper came *out from the brushwood* in which it was, and *through* the layer of the same which was above it. See Bornemann, and Kühner, *ad Xen. Anab.* vi. 6. 38. — καθήψε τῆς χειρὸς αὐτοῦ] *it seized on his hand.* Comp. Arr. *Epict.* iii. 10. 20; Lobeck, *ad Aj.* 700. The reading καθήφατο, recommended by Griesbach, following C, min. Chrysostom, *al.*, appears to be an emendation. That this καθήψε took place *by means of a bite*, Luke himself makes sufficiently evident in ver. 4 by κρεμάμενον . . . ἐκ τῆς χειρὸς αὐτοῦ; but it follows decidedly, and without rashly leaping to a conclusion, from the judgment, from the expectation, and from the subsequent ἔλεγον θεὸν αὐτ. εἶναι of the Melitenses, vv. 4, 6, in all which it is necessarily presupposed that they, the near

¹ On the late form θερμη, instead of θερμα, see Lobeck, *ad Phryg.* p. 331.

bystanders, had actually seen the bite of the serpent. From this at the same time it follows just as certainly, that the animal must have been definitely known to the islanders as a *poisonous* viper. Hence we must reject the view of Bochart, *Hieroz.* ii. 3, p. 369: "illigavit se etc., nempe ut . . . morderet, sed eam *cohūbit* Deus, sicut leones illos, Dan. vi. 22," and of Kuinoel (comp. Heinrichs): "erat autem vipera ista aut non venenata, etsi Melitenses eam pro venenata habuerint, aut si erat, insinuavit quidem se Pauli manui, non vero momordit." The latter (also hinted at by Ewald) follows least of all from *ἐπαθεν οὐδὲν κακόν*, ver. 5, by which the very absence of result (brought about by special divine help) is placed in contrast with the poisonous bite. Nevertheless, Lange (*apost. Zeitalt.* II. p. 344 f.) supposes that the reptile may have hung encircling his hand without biting, and Lekebusch, p. 382, that Luke had in view the alternative contained in Kuinoel's explanation. Indeed, according to Hausrath, the judgment in ver. 5 is only *ascribed* to the islanders by Luke. They were, as he thinks, *aware* that there were no poisonous serpents with them, and that thus the bite was not dangerous.

Vv. 4, 5. *Ἐκ τῆς χειρ. αὐτ.*] *from his hand*, so that it hung fastened with its mouth in the wound. Comp. Kühner, § 622 c. — *πάντως φονεύς ἐστιν κ.τ.λ.*] *he is at all events a murderer*, etc. From the fact that the stranger, though he had escaped from shipwreck, yet had now received this deadly bite, the people inferred that it was the work of *Δίκη*, who was now carrying out her sentence, and requiting like with like, killing with killing. Perhaps it had been already told to them, that Paul was a prisoner; in that case their inference was the more natural. The opinion of Elsner, to which Wolf, Kuinoel, and Lange accede, that the people might have deduced their inference from the locality of the (supposed) bite, according to the idea that punishment overtakes the member with which a crime is committed (Spanheim, *ad Callim. in Ccer.* 64), is to be rejected for the very reason, that in fact from a bite *on the hand* any other crime committed *by the hand* might quite as well be inferred. — *εἶασεν*] *not sinit* (Vulgate, Luther, and

others), but *sivit*; they regard the bite as so certainly fatal.—On the goddess *Δίκη*, the avenger of crime (Hesiod. *Op.* 256 ff.), *Justitia*, the daughter of Zeus (Hesiod. *Theog.* 902), and ξύνεδρος or πάρεδρος (Soph. *Oed. Col.* 1384; Arrian. iv. 9), see Mitscherlich, *ad Hor. Od.* iii. 2. 32; Ellendt, *Lex. Soph.* I. p. 432; Jacobs, *ad Anthol.* IX. p. 345. How the islanders named the goddess to whom Luke gives the Greek name *Δίκη*, or whether perhaps they had received the Greek *Δίκη* among their divinities, is not to be decided. — On the active ἀποτινάσσειν, *to shake off*, comp. Luke ix. 5; Lam. ii. 7.

Ver. 6. *But when they waited long* (not: *expectassent*), and saw, etc. On ἄτοπον of *abnormal corporeal changes*, see examples in Wetstein and Kypke. Not even the expected swelling (πιμπρ.) occurred. — εἰς αὐτὸν γινόμε.] *taking place on him*. See on Luke iv. 23; comp. Plut. *Mor.* p. 786 C: αἱ εἰς σάρκα . . . γινόμεναι κινήσεις. — μεταβάλλεσθαι] *to turn themselves round, to change*, often used even by classical writers to express change of view or opinion (without, however, supplying τὴν γνώμην). Dem. 205. 19, 349. 25, and see Kypke.—θεὸν αὐτὸν εἶναι] *The good-natured people, running immediately into extremes with the inferiority of their rational training, think that he is a god appearing in human form, because they could not reconcile the complete want of result from the poisonous bite of the viper, well known to them in its effects, with the knowledge which they had derived from experience of the constitution of an ordinary human body.* Ὑπερβολή τιμῆς ὥσπερ καὶ τῶν ὄχλων τῶν ἐν Λυκαονίᾳ (xiv. 11 ff.), Chrysostom. Bengel well remarks “aut latro inquit aut Deus . . . ; datur tertium; *homo Dei*.” The people themselves do not say (θεόν) that they meant a *definite, particular god* (Grotius, Heinsius, Alberti conjecture *Hercules ἀλεξίκακος*; Wetstein, *Aesculapius*; Sepp, one of the two). Zeller finds in ver. 6 simply an unhistorical addition “in the miraculous style of our chap. xiv.,” which character belongs still more decidedly to the cures in vv. 8 and 9.

Vv. 7-10. The otherwise unknown Publius, the πρῶτος τῆς νήσου, is to be considered as *the chief magistrate* of the island. But this is not so much to be proved from the

inscription, discovered in Malta, quoted by Grotius and Bochart, *Geogr.* ii. 1. 26 (. . . ΠΡΟΥΔΗΝΖ. ΙΠΠΕΥΣ. ΡΟΜ. ΠΡΩΤΟΣ. ΜΕΛΙΤΑΙΩΝ . . .), as it may, both in that inscription and in this passage, be justly inferred from the nature of the case itself; for certainly the Roman governor, that is, the legate of the praetor of Sicily, to which praetorship Malta belonged (Cic. *Verr.* iv. 18), had *the first rank* on the small island. — ἀναδεξ. ἡμᾶς] Ver. 10 proves that this ἡμᾶς applies not to the whole ship's company (so Baumgarten), but to Paul, Luke, and Aristarchus (xxvii. 2). Certainly the wonderful course of things in connection with the bite of the viper had directed the interest of the humane man to Paul. And Paul repaid his kindness by the restoration of his sick father. — Ver. 8. πυρετοῖς] The plural denotes the varying fever fits; Dem. 1260. 20; Lucian, *Philops.* 9. Observe how accurately Luke as a technical eye-witness designates the disease. — δυσεντερία] *dysentery*, Herod. viii. 115; Plat. *Tim.* p. 86 A; see Cels. iv. 15. Yet the later neuter form δυσεντερίῳ (see Lobeck, *ad Phryn.* p. 518) is so strongly attested that it has been rightly adopted by Lachmann, Tischendorf, and Bornemann. — Vv. 9, 10. ἐθεραπεύοντο] namely, by Paul, ver. 8.¹ The conjecture, based on the following ἡμᾶς (ver. 10), that Luke as a physician was not unconcerned in these cures (Lekebusch, p. 382), is not only against the analogy of ver. 8, but altogether against the spirit and tendency of the narrative, and indeed of the book. — πολλαῖς τιμαῖς ἐτίμ. ἡμᾶς κ.τ.λ.] *They honoured us with many marks of honour; and when we set sail* (were on the point of sailing), *they placed on* (the ship) *what was necessary* (provisions, and perhaps also money and other requisites for the journey). Many expositors render τιμαῖς ἐτίμ., *muneribus ornarunt*; but in that case, as in Ecclus. xxxviii. 1, the context must undoubtedly have suggested this special showing of honour (by rewards). Comp. Xen. *Anab.*

¹ From the popular representation, ver. 9, it is not to be inferred, with Baumgarten, that not a single sick person remained uncured in the island. This Luke would have known how to bring out with corresponding emphasis, especially if he, like Baumgarten, had thought on the fulfilment of Ex. xv. 26, and had conceived to himself Malta in a fanciful manner as emblematic of the completed kingdom of God.

vii. 3. 19. Even in the well-known *honor habendus medico* (Cic. *ad Div.* xvi. 9) the general *honor* is not to be exclusively restricted to the honorarium. In 1 Tim. v. 17 also τιμῆς is quite generally *honoris*. While the very command of Christ, Matt. x. 8, is antagonistic to the explanation *praemiis ornantur* in our passage, the context is also against it, which represents the actual aid (ἐπέθεντο τὰ πρὸς τ. χρεῖαν) as a proof of gratitude different from that quite general πολλαῖς τιμαῖς ἐτίμημας, both in point of substance (τιμαῖς . . . τὰ πρὸς τὴν χρεῖαν) and in point of time (ἀναγομένοις).—Tradition makes Publius afterwards *bishop* of Malta; Martyrolog. 21 Jan.

Ver. 11. Παρασήμῳ Διοσκούροις] παρασ. is not an *adjective* (marked with the *Dioscuri*), as the adjective παράσημος has always a *derogatory* reference (e.g. falsely stamped, stigmatised, ill-famed, etc.), but a *substantive*, so that the dative is connected with ἀνέχθημεν: we put to sea . . . with a sign, which was the *Dioscuri*. An image of the *Dioscuri* was, namely, the ship's device, i.e. the παράσημον (Plut. *Mor.* p. 162 A, and see Wetstein) or ἐπίσημον (Herod. viii. 88), the *insigne* of the ship. This name was given to the image of a divinity, of an animal, or of any other selected object, which was to be found either painted or sculptured on the prow (Lucian, *Nav.* 5) See on this, as well as on the distinction from the image of the *Tutela navis* at the stern, Ruhnken, *de tutel. et ins. nav.* p. 5, 42; Drackenb. and Ruperti, *ad Sil. It.* xiv. 84; the interpreters, *ad Hor. Od.* i. 14. 14; Stanl. *ad Aesch.* II. p. 751.—For such a παράσημον the image of the *Dioscuri* was very suitably chosen, as Castor and Pollux ("fratres Helenae, lucida sidera," Hor. *Od.* i. 3. 2) were honoured as the ἀρωγοναῦται and generally as protectors in dangers. See Wetstein, and Lobeck, *Aglaoph.* p. 1231 f. On the forms under which they were represented, see Müller, *Archäol.* § 414. On the modes of writing Διόσκουροι and Διόσκοροι, see Lobeck, *ad Phryn.* p. 235; Pflugk, *ad Eur. Hec.* 943. — The mention of the ship's sign belongs to the special *accuracy* of the recollection of an eye-witness. According to Baumgarten, Luke designs to intimate "that in this vessel there did not prevail that former presumptuous security, but confidence in a super-

human protection and assistance." So much the more arbitrarily invented, as we know not *what* παράσημον the wrecked ship had. Luke has noticed the sign in the case of the one, and not in the other. It is conceivable enough, even without assuming any set purpose, that after the surmounted disaster his attention was the more alive to such a special feature in the ship in which they now embarked.

Vv. 12-14. The voyage proceeded in quite a regular course from Malta to *Syracuse*, and from that to *Rhegium*,¹ now Reggio, in the Sicilian Straits, and then through the Etruscan Sea to *Putcoli*, now Puzzuolo, near Naples. — ἐπιγενομένου Νότου] *when thereupon south wind* (which favoured the voyage) *had arisen*. — The force of ἐπί is, in all places where ἐπιγίνεσθαι occurs of wind, as in Thuc. iv. 30. 1, *et al.*, not to be overlooked. — δευτεραῖοι] as persons, who were on the second day, *i.e. on the second day*. Herod. vi. 106. Comp. on John xi. 39; Phil. iii. 5. — ἀδελφούς] Thus Christianity was already at that time in Puteoli (whether coming thither from Rome, or perhaps from Alexandria?). — Ver. 14. παρεκλήθημεν ἐπ' αὐτοῖς ἐπιμεῖναι] *we were invited to remain with them*. — ἐπ' αὐτοῖς] *beside them*. Comp. Xen. *Anab.* vii. 2. 1: ἐπέμενον ἐπὶ τῇ στρατίᾳ, *Cyrop.* v. 3. 52; Plat. *Lach.* p. 144 A. Rinck (*Lucubr. crit.* p. 93), as also Ewald, prefers the reading ἐπιμείναντες, and takes (comp. Bengel) παρεκλ. ἐπ' αὐτοῖς together: *we were refreshed in them*; but the participle is much too weakly attested, and without doubt has only come into the text through this view of παρεκλ. — καὶ οὕτως εἰς τ. 'Ρώμ. ἦλθ.] *and thus* (after we had first tarried seven days at Puteoli) *we came to Rome*. ἔρχεσθαι is neither here (in opposition to Beza, Grotius, de Dieu, Heinrichs, Kuinoel, and many others) nor elsewhere in the N. T. *ire* (not even in John vi. 17, where the *imperfect* is to be observed); but Luke narrates the *arrival* at Rome, and then in ver. 15 inserts by way of episode something special, which stood in close connection with this arrival; hence he again

¹ ὅθεν περιελθόντες: *from which after we had come round*, from Syracuse round the eastern coast of Sicily. Not: *after we had sailed round about* (Lange, comp. Smith). Luke does not express himself with chartographic accuracy.

joins on ver. 16 by ὅτε δὲ ἤλθομεν εἰς 'Ρ. to ver. 14. Observe at the same time that in ver. 14 εἰς τ. 'Ρώμ., as the final aim of the voyage, but in ver. 16 ἤλθομεν, has the emphasis.—Moreover, the concession of a seven days' stay, so near to the end of the journey, testifies how much Paul possessed the love and confidence of the centurion. The Book of Acts, however, gives us no information at all how Christianity was planted in the Italian cities and in Rome.

Ver. 15. Οἱ ἀδελφοί] Considering the largeness which we must assume the church at Rome to have attained, according to Rom. xvi. 3 ff., probably a numerous *representation* of it is to be conceived as present. — ἡμῖν] appropriating dative of the pronoun. See Bernhardt, p. 98. Comp. John xii. 13; Matt. viii. 34; Judith v. 4. — ἄχρις Ἀππίου φ. κ. Τριῶν ταβ.] καί: *and*, respectively. Luke narrates from the standpoint of the travellers. These came first to *Forum Appii*, a village on the Via Appia, 43 miles from Rome, and then to *Tres-tabernae* (Three-booths), an inn ten miles nearer to Rome; in both places they were received by the brethren (who thus went to meet them in two detachments). As they had tarried seven days at Puteoli, the Roman Christians might have obtained information timeously enough in order to come so far to meet them with the speed of love and reverence. — εὐχαρ. τ. Θεῷ ἔλαβε θάρσος] How natural was it that Paul, to whom *Rome*, this ἐπιτομή τῆς οἰκουμένης (Athen. *Deipnos*. i. 20), had for so long been in view as a longed-for goal of his labours (xix. 21, xxiii. 11; Rom. i. 9 ff.), should now, at the *sight of the brethren*, who had thus *from Rome* carried their love forth to meet him, glow with gratitude to God, and in this elevated feeling receive confidence as to the development of his fate and as to his new sphere of work! According to Baumgarten, it is true, he saw at the same time in the Roman church, not founded by any apostle, "*the identity and continuity*" of the *Pentecostal church*—of all which the text contains not a hint, as, indeed, such a fancy as to the founding of the church is by no means justified by the circumstances of the case being unknown to us.

Ver. 16. The two *praefecti praetorio* (commanders of the

imperial body-guard) had the duty of providing for the custody of accused persons handed over from the provinces to the Emperor, Plin. *Ep.* x. 65; Philostr. *Vit. scholast.* ii. 32. That there was at that time only *one* praefect, namely Burrus, who died before the beginning of March 62, and after whose death there were again two, does not follow from the *singular* τῷ στρατοπ. (in opposition to Anger, Wieseler, and others); see Introduction, § 4. It is to be taken as: "to the praefectus praetorio *concerned*," namely, who then had this duty of receiving (comp. ὁ ἱερεὺς, xiv. 13), and to whose dwelling, therefore, the centurion repaired with a view to deliver over the prisoners. This does not suppose (as Wieseler objects) that the praefect received them *in person*; he had his subalterns. — καθ' ἑαυτόν] *for himself*, apart from the other prisoners. See vv. 23, 30. This special favour is explained partly from the report of Festus, which certainly pointed to no crime (xxv. 25, xxvi. 31), and partly from the influence of the centurion who respected Paul, and would specially commend him as having saved the lives of all on board. — σὺν τῷ . . . στρατιώτῃ] This was a praetorian (Grotius *in loc.*; Krebs, *Opusc.* p. 151 f.), to whom Paul, after the manner of the custodia militaris, was bound by the arm with a chain (ver. 20). See on xxiv. 27.

Ver. 17. On the interview which now follows with the Jews it is to be observed: (1) that Paul even now remains faithful to his principle of trying his apostolic ministry in the first instance among the Jews, and thereby even as a prisoner complying with the divine order of the way of salvation: Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι, Rom. i. 16, and with the impulse of his own love to his people, Rom. ix. 1 ff., which the painful experiences of the past had not weakened. (2) He does this *after three days*, during which time he had without doubt devoted himself, first of all, to the Roman *Christians*.¹ (3) The fact that he

¹ That Luke gives no further information concerning the Roman church cannot surprise us (in opposition to Zeller, p. 373), as the theme of his book was the *ministry* of the apostles. A disagreement between Paul and the Roman church (Schneckenburger, p. 122) is not at all to be thought of; the church was not Judaizing, but Pauline. According to Zeller, the author has desired to make Paul appear as the *proper founder* of that church. But this is erroneous

commences his interview with the Jews by a *self-justification* is—considering the suspicion with which he, as a prisoner, must have been regarded by them—natural and accordant with duty, and does not presuppose any ulterior design (such as : to prevent a prejudicial influence of the Jews on his trial). (4) The historical character of these discussions with the Jews has unjustly been denied, and they have been wrongly referred to the apologetic design of the author (Baur, Zeller). See the details below at the passages appealed to. — *μετὰ ἡμέρ. τρεῖς*] in which he might sufficiently occupy himself at the outset with the Roman Christians who came to him, as doubtless (in opposition to Zeller) he did in conformity with his long-cherished desire to see them (Rom. i. 11 ff.). — *τοὺς ὄντας τῶν Ἰουδ. πρώτους*] *the existing* (comp. Rom. xiii. 1) *chiefs of the Jews* (comp. Luke xix. 47 ; Acts xiii. 50, xxv. 2), *i.e.* the *Jewish leaders at that time* in Rome. — *οὐδὲν ἐναντίον κ.τ.λ.*] *although I have done nothing*, etc. This Paul *could* say, as he had laboured only to conduct the *nation* to the salvation appointed for it, and only to bring *the Mosaic institutions* to their Messianic *πλήρωσις*. His antagonism to the law was directed against *justification* by the law. This, and not the abolition of the law in itself, was his radical contrast to the Jewish standpoint (in opposition to Zeller). Comp. on xxiv. 14. — *τῶν Ῥωμαίων*] refers to the procurator in Caesarea, who represented the Romans ruling over Palestine.

Vv. 18, 19. This observation of the apostle, disclosing his presence at Rome thus brought about as a position of *necessity*, completes (comp. xxv. 25) the narrative of xxv. 9. After his vindication (xxv. 8) we are to conceive, namely, that Festus expresses his willingness to release him ; this the Jews oppose (xxviii. 19), and now Festus proposes that Paul should allow himself to be judged in Jerusalem (xxv. 9), whereupon the latter appeals to Caesar (xxv. 11). — *οὐχ ὡς τοῦ ἔθνους . . . κατηγορεῖν*] thus purely on the defensive, and not in unpatriotic hostility. — *ἔχων* and the *present infinitive*

on account even of ver. 15, where, it is true, Zeller understands only *isolated* believers from Rome, who are assumed therefore not to presuppose any *church* there, as referred to. See, on the contrary, Ewald, *Jahrb.* IX. p. 66 f.

(see the critical remarks) refer to what Paul has to do *now* in Rome.

Ver. 20. *Therefore* (because I am here only as a constrained appellant, and entirely free from any hostile effort) *I have invited you, to see you and to speak with you.* Heinrichs, Kuinoel, Schott take it otherwise: “vos rogavi, ut me viseretis et mecum colloqueremini.” But the supplying of *me* and *mecum* is arbitrary, seeing that, in fact, ὑμᾶς and ὑμῶν are naturally suggested by the directly preceding ὑμᾶς; besides, it is far more in keeping with courtesy for Paul to say that *he* desired to see and speak with *them*, than that he had requested *them* to see and speak with *him*. — ἐνεκεν γὰρ τῆς ἐλπίδος κ.τ.λ.] now contains the *more special reason*, in a national point of view so highly important, for the arrangement of this interview. — The ἐλπίς τοῦ Ἰσραὴλ is to be taken entirely, as in xxvi. 6, of the *Messianic national hope*. — On περίκειμαι with *accusative*, comp. Heb. v. 2; Kypke, *Obs.* II. p. 147; Jacobs, *ad Anthol.* IX. p. 75; on τ. ἄλυσιν ταύτ., comp. xxvi. 29.

Ver. 21. This answer of the Jews makes it probable that Paul in his discourse had definitely suggested that they might perhaps have received written or oral insinuations concerning him from Judaea.—It appears almost incredible that neither took place, but we have to weigh the following considerations: —(1) *Before the appeal* the Jews had *no ground inducing* them to make communications regarding him to the *Rom* in Jews in particular, because they could not conjecture that Paul, then a prisoner in Caesarea, and whom they hoped to destroy presently, would ever come into contact with their brethren in the distant West. (2) *After the appeal* it was *hardly possible* for the Jews to forward accounts to Rome before his arrival there. For the transportation of the apostle, which followed at any rate soon after the entering of the appeal (xxv. 13, xxvii. 1), occurred so late in autumn, and so shortly before the closing of the navigation (xxvii. 9), that there is extreme improbability in the supposition of another vessel having earlier opportunity of reaching Italy than Paul himself, whose vessel in spring, after the opening of the navigation, had to

sail only the short distance between Malta and Puteoli, and that, too, with a favourable wind (xxviii. 13). (3) There remains, therefore, only the possible case, that during Paul's two years' imprisonment at Caesarea evil reports concerning him might have come to the Roman Jews in some *accidental* way (not officially) by means of private letters or Jewish travellers. Indeed—considering the lively intercourse between Judaea and Rome, and the great noise which the labours of the apostle had made for many years, as well as the strong opposition which he had excited among the Jews—it can by no means be supposed that these labours and this opposition should have continued unknown to the Roman Jews.¹ But the *πρώτοι* of the Roman Jews here proceed *with reserve* under dread of possible eventualities, and prudently fall back upon the *official* standpoint; and so they affirm—what, taken in all the strictness of the literal sense, might certainly be no untruth—that *they on their part* (*ἡμεῖς*) *had neither received letters concerning him, nor oral notification or statement* (*ἐλαλ. :* “in sermone quotidiano”) *of anything evil concerning him*. The more impartial they thus appear and maintain a politic spirit of frankness, the more openly, they at the same time hope, will Paul express his mind and disclose his purposes (ver. 22). Zeller therefore too rashly seizes on the seeming contradiction to truth in ver. 21, as warranting the inference that the non-historical character of the narrative is evident.² The explanation also to which Olshausen has recourse appears erroneous: that by the expulsion of the Jews from Rome under Claudius, the connections, which the Jews of Jerusalem had with them, were broken off; that only very slowly and

¹ It has indeed been thought that the Jews, in their plot against the life of the apostle, might have had a motive for not allowing their exasperation against him to become notorious, least of all at Rome (see Lange, *apostol. Zeitalt.* I. p. 106). But even granting this arbitrarily assumed calculation on their part, the hostile disposition in Judaea was much too general (xxi. 21) to admit of control over the spread of the hostile report to a distance.

² Comp. Holtzmann, *Judenth. u. Christenth.* p. 785, who suggests that the author wished to evade touching on the wide opposition between Paul and Jewish Christianity. But merely to *evade* this point, he would have needed only to *suppress* vv. 21, 22, instead of putting such a surprising expression into the mouth of the Jews.

secretly the Roman Jews returned in the first years of Nero ; and that therefore those who were in Palestine were not properly informed of this situation of matters in Rome, and accordingly made no notification concerning Paul to that quarter. Even *a priori*, such a strange ignorance of the Jews as to the fortunes of their very numerous countrymen (Dio Cass. xxxvi. 6 ; Suet. *Tib.* 36 ; Philo, *leg. ad Caium*, p. 568 ; Tac. *Ann.* ii. 85) in the capital of the world is very improbable ; and, from a *historical* point of view, that expulsion of the Roman Jews had occurred so many years before, and the edict of banishment was at all events only of such temporary force (see on xviii. 2, and Anger, *temp. rat.* p. 118 f.), that the renewed toleration of the Jews, permitted either expressly or tacitly, is to be placed even under the reign of Claudius. See, moreover, on *Rom.* Introd. § 2.

Ver. 22. Ἀξιούμεν δέ] *But we judge* (so as, in such lack of information from other quarters, to be better instructed concerning the circumstances in which thou art placed) *it right* (xv. 38)—as a claim which, as matters stand, is no more than right and proper—to *learn from thee* (παρὰ σοῦ has emphasis), etc.—ἀ φρονέῃς] *i.e.* what principles and views thou pursuest. —περὶ μὲν γὰρ τῆς αἰρέσεως ταύτης] *for of this party certainly.* As to αἰρέσεως, see on xxiv. 14. ταύτης has its reference in the more precise expressions, with which Paul must be presumed to have accompanied his ἔνεκεν γὰρ τῆς ἐλπίδος τ. Ἰσραήλ. In the μὲν without δέ the tacit contrast is to be mentally supplied : “ Although thou thyself art unknown to us.” Comp. on xxvii. 21 ; also Buttmann, *neut. Gr.* p. 313 [E. T. 365]. The γὰρ grounds the ἀξιούμεν κ.τ.λ. on the (apparently) impartial interest of obtaining more particular information.—At first view, it must appear strange that these Jewish πρῶτοι in Rome betray so *little acquaintance, or none at all*, with the great Christian church at Rome, which consisted, at any rate in part, of Jewish Christians. This difficulty is not solved by the arbitrary (comp. also on ver. 21) assumption that, after the return of the Jews expelled by Claudius, the Jews and Christians kept aloof from each other and thus gradually lost acquaintance with one another

(Olshausen ; comp. also Kling in the *Stud. u. Krit.* 1837, p. 302 ff.) ; nor yet by the circumstances of such a great city as Rome, amidst which the existence of the Christian community might well have escaped the knowledge of the rich worldly Jews (Neander),—which, considering the relationship of Judaism and Christianity, would *a priori* be very improbable. It is rather to be explained, like the expression in ver. 21, from a *cautious sort of official reserve in their demeanour*, not exactly hypocritical (Tholuck) or intimidated by the Claudian measures (Philippi, comp. Ewald), but in which withal the Jewish contempt for Christianity generally is apparent. The representation here given, according to which those Jews simply avoid any sort of expression compromising them, is by no means to be used, with Baur and Zeller, against the historical truth of the occurrence. Its historical character, on the contrary, gains support from the Epistle to the Romans itself, which shows no trace that *in Rome* Christianity had been in conflict with the Jews (see *Rom.* Introd. § 3) ; and therefore de Wette is wrong in his remark that, if Luke had only added καὶ παρ' ἡμῶν το πανταχοῦ, there would have been no ground of offence.

Ver. 23. Εἰς τὴν ξενίαν] *to the lodging, i.e. the dwelling* which, after his arrival at Rome (ver. 16), he was allowed to occupy with a *friendly host* (Philem. 22). At a later period he obtained a *hired house* of his own (ver. 30). Whether the ξενία was the house of *Aquila* (Olshausen), cannot be determined. — πλείονες] *a greater number* than were with him on the former occasion. — πείθων κ.τ.λ.] *and persuading them of what concerns Jesus.* πείθων is neither to be taken as *docens* with Kuinoel (comp. on xix. 8), nor *de conatu* with Grotius. Paul really did on his part, subjectively, the πείθειν, *persuadere* ; that this did not produce its objective effect in all his hearers, does not alter the significance of the word. Comp. on vii. 26 ; Rom. ii. 4. — ἀπὸ . . . τοῦ νόμου κ.τ.λ.] *starting from it*, linking his πείθειν to its utterances. Comp. on xvii. 2.—The opinion of Böttger, *Beitr.* II. p. 32 ff., that Paul was *liberated* between vers. 22 and 23 is refuted by ver. 30, compared with ver. 16, as well as by Phil. i. 13 ff., since the Philippian Epistle was not written in Caesarea, as Böttger judges. See also Wieseler, p. 411 ff.

Vv. 25–27. Ἀπελύνοντο] *they departed* (Polyb. ii. 34. 12, v. 98. 6, and frequently), *they withdrew*. The imperfect is graphic. — εἰπόντος τ. Π. ῥῆμα ἔν] *after that* (not *when*, see ver. 29) *Paul* (immediately before their departure) *had made one utterance*. ἔν: one dictum, instead of any further discourse: it makes palpable the *importance* of this concluding saying. Then follows this ῥῆμα ἔν in the *oratio directa* (with ὅτι) as far as ver. 28. — καλῶς] because completely justified as appropriate by the latest result before them. Comp. Matt. xv. 7. — τὸ πνεῦμα τὸ ἅγιον] “Quod Spiritum sanctum loquentem inducit potius quam prophetam, ad fidem oraculi valet,” Calvin; 2 Pet. i. 21. — πρὸς τοὺς πατέρας ἡμῶν] *to our fathers*;¹ for the divine command imparted to *Isaiah*, πορεύθητι κ.τ.λ., was as such made known *to the fathers*.—Isa. vi. 9, 10 (almost exactly according to the LXX.) has its Messianic fulfilment in the obduracy of the Jews against the gospel (Matt. xiii. 14 f.; John xii. 40),—a fulfilment which Paul here announces to the obdurate, so that he recognises himself as the subject addressed by πορεύθητι. *With hearing* (auribus) *ye shall hear, and certainly not understand; and seeing ye shall see, and certainly not perceive. For the heart* (the spiritual vitality) *of this people has become fat* (obdurate and sluggish, see on Matt. l.c.), *and with their ears they have become dull of hearing, and their eyes have they closed, in order that they may not* (see on Matt. l.c.) *perceive with the eyes, or hear with the ears, or understand with the heart, or turn themselves (to me), and I* (i.e. God) *should heal them* (of their spiritual malady, by forgiveness and sanctification). On the expression, comp. Dem. 797. 3: ὁρῶντας μὴ ὁρᾶν καὶ ἀκούοντας μὴ ἀκούειν, Aesch. *Prom.* 448: κλύοντες οὐκ ἤκουον, Jacobs, *Del. epigr.* vii. 1. 4 f.; Soph. *O. R.* 371: τυφλὸς τὰ τ’ ὥτα τὸν τε νοῦν τὰ τ’ ὄμματ’ εἶ. — εἰπόν (Elz. εἰπέ) is oxytonon. See Goettling, *Lehre vom Accent*, p. 53; Winer, p. 50 [E. T. 58]; Bornemann *in loc.*

Vv. 28, 29. Οἶν] because ye are so obdurate and irre-

¹ By ἡμῶν Paul as little includes himself (thinking possibly of his conversion) in the hardening, as with ἡμῶν in 1 Cor. x. 1 (in opposition to Baumgarten). It is the simple expression of Israelitish fellowship. Comp. Rom. iv. 1.


coverable. — ὅτι τοῖς ἔθνεσιν κ.τ.λ.] *that* by my arrival at Rome *this* (τοῦτο, see the critical remarks) *salvation of God* (i.e. the *Messianic salvation* bestowed by God, which is meant in this prophecy) *has been sent*, not to you Jews, but to the *Gentiles*. Comp. Luke ii. 30, iii. 6. — αὐτοί] *they* on their part, quite otherwise than *you*. — καὶ ἀκοίσονται] namely the *announcement* of salvation, which conception is implied in ἀπεστάλη as its mode (x. 36, xiii. 26). καί, *etiam*: non solum missa est iis salus, sed *etiam* audient (give ear). Comp. Bornemann, *Schol. in Luc.* p. 24. Bengel appropriately observes: “Profectionem ad gentes declaraverat Judaeis contumacibus Antiochiae xiii. 46; Corinthi xviii. 6, nunc tertium Romae; adeoque in Asia, Graecia, Italia.”—Ver. 30. ἐν ἰδίῳ μισθῷ.] i.e. in a dwelling belonging to himself by way of hire. This he had obtained after the first days when he had lodged in the ξενία, ver. 23; but he was in it as a *prisoner*, as follows from ver. 16, from καὶ ἀπεδέχετο κ.τ.λ., and from ἀκωλύτως, ver. 31 (*nemine prohibente*, although he was a prisoner; comp. Phil. i. 7). To procure the means of hiring the dwelling, must have been an easy matter for the love of the brethren (and support came also from a distance, Phil. iv. 10 ff.). — πάντας] Christians, Jews, Gentiles; not merely the latter, as Baumgarten arbitrarily limits the word, while with equal arbitrariness he finds in ver. 31 a pointing to the final form of the church, in which the converted Israel will form the visible historical centre around which the Gentile nations gather, and then the Parousia will set in. This modern view of Judaistic eschatology has no support even in Rom. xi. 27 ff.

Ver. 31. Solemn close of the whole book, which is not to be regarded as incomplete (see Introd. § 3). The Gospel also concludes with a sonorous participial ending (but less full and solemn). — κηρύσσων κ.τ.λ.] thus his word was not bound in his bonds, 2 Tim. ii. 9. — ἀκωλύτως] Plat. *Crat.* p. 415 D; Herodian. i. 12. 15; “Victoria verbi Dei. Paulus Romae, apex evangelii, actorum finis,” Bengel.

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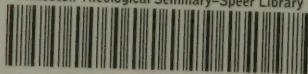
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